

# Adventist Review

## AND SABBATH HERALD.

"Here is the patience of the Saints: Here are they that keep the Commandments of God and the Faith of Jesus." Rev. 14:12

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#### A PSALM FOR NEW YEAR'S EVE.

O NEW YEAR, teach us faith!  
The road of life is hard;  
When our feet bleed and scourging winds us scathe,  
Point thou to Him whose visage was more marred  
Than any man's; who saith,  
"Make straight paths for your feet," and to the oppressed,  
"Come ye to me, and I will give you rest."

Yet hang some lamp-like hope  
Above this unknown way,  
Kind year, to give our spirits freer scope,  
And our hands strength to work while it is day.  
But if that way must slope  
Tombward, oh bring before our fading eyes  
The lamp of life, the hope that never dies!

Comfort our souls with love—  
Love of all human kind;  
Love special, close, in which like sheltered dove  
Each weary heart its own safe nest may find;  
And love that turns above  
Adoringly; contented to resign  
All loves, if need be, for the love divine.

Friend, come thou like a friend;  
And whether bright thy face,  
Or dim with clouds we cannot comprehend,  
We'll hold out patient hands, each in his place,  
And trust thee to the end.  
Knowing thou leadest onward to those spheres  
Where there are neither days, nor months, nor years.  
—Dinah Maria Mulock.

### Our Contributors.

"Then they that feared the Lord spake oft one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."—Mal. 3:16.

#### GOD'S ESTIMATE OF WORLDLY WISDOM.

BY MRS. E. G. WHITE.

"LET no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain. Therefore let no man glory in men. For all things are yours." Such is the admonition of Paul to the Corinthian church. He would not have them dazzled or misled by those who were "wise in this world." He declared that instead of seeking such distinctions, they must become fools in the opinion of worldly wise men, if they would become wise in the estimation of God. The reasoning policy, and imaginations so highly exalted by men of the world, were vain and worthless in the sight of Heaven. Extraordinary talent was not to be considered as high honor; for unless consecrated to God and sanctified by his

Spirit, it would prove a curse rather than a blessing.

The apostle continues: "Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's." Here are presented the privileges of true believers. The abilities, gifts, and services of apostles and ministers are intended for their benefit. All the treasures of God are opened to them. In possessing Christ, they possess all things. As his chosen, redeemed people, they are joint-heirs with him. The world, with everything in it, is theirs so far as it can do them good. Even the enmity of the wicked will prove a blessing by disciplining them for Heaven.

"All things are yours." How precious this assurance! Stewards of the grace of God, the treasures of Heaven are opened before you. Here is bounty without limit. We must have faith in order to appreciate this promise, and receive the blessings which it offers. Though it cannot be comprehended in its fullness, yet it is no less a precious treasure to the believer. It is so broad and deep as to amaze the skeptic; but the child of faith beholds the signature of God, and with rejoicing trusts to his unfailing word.

"The wisdom of this world is foolishness with God." The wisdom of the world is too highly valued, the wisdom from above too little sought, by the professed people of the Lord. Men may have a knowledge of Christian doctrine, and yet understand little of Christian experience. Many are keen, apt, prompt, in worldly affairs, while they manifest little interest, tact, or energy in the service of God. They do not exercise their sharpness and shrewdness in watching to discern the devices of Satan, and studying how they may outgeneral the enemy. They do not summon all their powers to form wise plans and put forth earnest, systematic effort to advance the cause of God. The wisdom exercised in worldly, temporal things is seldom devoted to spiritual and eternal things. In this manner do men of ability give evidence that they are more carnal than spiritual.

Every man, of whatever trade or profession, should make the cause of God his first interest; he should not only exercise his talents to advance the Lord's work, but should cultivate his ability to this end. Many a man devotes months and years to the acquirement of a trade or profession that he may become a successful worker in the world; and yet he makes no special effort to cultivate those talents which would render him a successful laborer in the vineyard of the Lord. He has perverted his powers, misused his talents. He has shown disrespect to his heavenly Master. This is the great sin of the professed people of God. They serve themselves, and serve the world. They may have the name of being shrewd, successful financiers; but they neglect to increase by use the talents which God has given them for his service. The worldly tact is becoming stronger by exercise; the spiritual is becoming weaker through inactivity.

The present is a time when these talents,

used in the cause of God, would tell with great effect in the upbuilding of his kingdom. But Satan has outgeneralized us in this matter. We have now to meet a class of men who have been cultivating their powers for his service. They have been encouraging doubts concerning the truth and the word of God; they have studied to find errors and to pick flaws. Some ministers make it their sole business to unsettle faith, to set souls adrift without an anchor. A vainglorious emulation renders them eager for controversy. Some who are desirous of exaltation seek to bring themselves into notice by conjecturing and reporting evil concerning the servants of Christ. Having no evidence to support a direct accusation, they throw out a covert hint, an insinuation, and thus sow the seeds of doubt to germinate in hearts that furnish a genial soil.

There are men professing godliness who are persecutors, false teachers, tempters, seducers. They have cultivated their talents for this work; and they employ all their ingenuity in disseminating unbelief, impiety, infidelity, licentiousness. They are fellow-workers with Satan, laboring with like zeal, diligence, and success, to draw away souls after them. Had the followers of Christ been cultivating their ability, they might be wise unto salvation, able to discern the devices of Satan; were they workers together with God, we would now have an army of faithful men prepared to stand in defense of the truth, and to meet and successfully expose the deceptions of the ungodly.

Ministers of the gospel are building up the temple of the Lord,—building upon the foundation-stone, which is Christ himself. Says Paul, "Every man's work shall be made manifest; for the day shall declare it." We are building for eternity. It is doubly important now that we take heed how we build. If we indulge doubt and unbelief, we are bringing worthless material to the foundation stone. Only as we labor in faith can we bring to the building that which is precious and enduring.

Many that are drifting into darkness and infidelity are picking flaws with the Bible, and bringing in superstitious inventions, unscriptural doctrines, and philosophical speculations; others excite trifling inquiries and disputations, which call off the servants of God from their work of building, causing them to waste their time and lose their labor. Those who permit themselves to be thus hindered are giving place to Satan, and surrounding their own souls with an atmosphere of doubt and unbelief. While doing this, they might have been bringing gold, silver, and precious stones to lay upon the Foundation.

It is our work to direct souls to the living oracles. We must present to them sound doctrine, even the faith once delivered to the saints. We must show them the truth in its beauty that they may be led to renounce error. We must instruct them in faith, love, obedience, and hope, that through much prayer they may grow up "an holy temple in the Lord." The day of Judgment will test every man's work. Let us so build that our work may endure the fiery trial.

Says Paul: "Let a man so account of us as of the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards that a man be found faithful." To be faithful stewards of the mysteries of God, we must not shrink from giving needed warning and reproof. Though the hearts of men may be uplifted in pride, and they may refuse to be warned, we still have done our duty. Those who reject reproof may be men who are honored by the world; but their wisdom is foolishness with God. In his own time, he will expose the vanity of their speculations, and bring to naught their counsels.

A man of strict fidelity is a valuable steward, though he may not possess as great accomplishments as do some others. One who seeks to advance the truth for the glory of God and the good of souls, without respect of persons and regardless of his own ease, interest, or honor,—such a man should be highly esteemed, though he may not possess learning or eloquence. He is God's nobleman. In the sight of Heaven, he presents the highest type of manhood.

When the Judgment shall sit, and the books shall be opened, there will be many astonishing disclosures. Men will not then appear as they appear to the human eyes and finite judgments. Secret sins will then be laid open to the view of all. Motives and intentions which have been hidden in the dark chambers of the heart will be revealed. Designing ambitions, selfish purposes, will be seen where the outward appearance told only of a desire to honor God and to do good to men. What revelations will then be made. Men of pure motives and true and noble purpose may now be slighted, neglected, slandered, and despised; but they will then appear as they are, and will be honored with the commendation of God. Hypocritical, ambitious teachers may now be admired and exalted by men; but God, who knows the secrets of the heart, will strip off the deceptive covering, and reveal them as they are. Every hypocrite will be unmasked, every slandered believer will be justified, and every faithful steward of God will be approved and rewarded.

Not all are Christ's who adopt his name and wear his badge. Jesus says, "Follow me." Are those who indulge sinful habits and enjoy the frivolities of the world, Christ's children? Can we see the footprints of the Saviour in the path they tread? Are those who are neglectful of religious duties following Christ? Do they have sweet communion with him? Do they let their light shine before men?

Brethren and sisters, are we following in the steps of Him who sought not his own will but the will of his Father? If we have not the Spirit of Christ, we are none of his. We cannot serve two masters. We cannot belong to Christ and to Belial. If we are the world's in our habits and practices, we do not belong to Christ. We may be his, in the sense in which the earth and the beasts of the forest are his, but we are not his chosen ones. We shall be prepared to stand as stewards of God, only as we are in Christ. By his grace alone can our life be such as to advance the cause of truth. We must learn in the school of Christ if we would have wisdom to work the works of Christ.

To be Christ's is to be consecrated to his work, to employ every power of the mind and every member of the body to do his will and to advance his glory. It is to open the heart to his word, to reveal the testimonials of his love. It is to have Christ formed within, the hope of glory; to contemplate his matchless charms until the overflowing tribute of the soul shall be, "Hear what the Lord has done for me."

Through the words of the apostle, the voice of Divine Wisdom speaks to us as it spoke to the church at Rome eighteen hundred years ago: "To be carnally minded is death; but to be spiritually minded is life and peace."

## BITTER-SWEET.

BY MRS. L. D. A. STUTTLE.

I WANDERED forth, one autumn day,  
Across the meadows far away  
To where the forest's quivering shade  
Full many a dark recess had made.  
And many a vine-clad nook so fair  
Seemed beckoning to me over there.

From every bower and every tree  
Came ringing sounds of melody.  
The air seemed filled with music sweet,  
The bright leaves rustled 'neath my feet;  
While lovely birds of every dye  
In brilliant plumage flitted by.

The murmuring brook, the stately tree,  
The lowing herd, the humming bee,  
The wild flowers springing from the sod,—  
All joined the birds in praising God.

But I—my lips were still and sad;  
I might not join the anthem glad;  
For sorrow's hand had touched my heart,  
And caused a bitter, stinging smart.

But while with murmuring soul I stood  
To muse awhile in pensive mood,  
A timid squirrel softly crept  
From leafy hedge where he had slept,  
And, pausing almost at my feet,  
Began his humble meal to eat.

A single nut, and that was all,  
Deep buried 'neath its shell of gall.  
A fine repast, I quickly thought,  
But one that will be dearly bought.

"You foolish creature! don't you see  
How very bitter that will be?  
And what a stony covering lies  
Between you and your luscious prize?"

"Ah, yes, I know," he quick replied;  
"But oh, 'tis very sweet inside.  
I am content with what I eat,  
And take the bitter with the sweet."

Ah, well, indeed, thou dost impart  
A precious lesson to my heart.  
Why should I weep, though in life's cup  
I find some gall? I'll drink it up,  
And humbly thank that Hand above,  
Who sweetens every cup, in love.

## VALUABLE RABBINICAL STATEMENTS.

BY ELD. D. T. BOURDEAU.

It was my privilege, the evenings of the 28th and 29th inst., to hear in this city the learned Rabbi, Mr. Wertheimer, professor of the dead languages in the Theological Seminary of Geneva, deliver two interesting lectures on the Talmud. Among the remarkable statements that he made were the following:—

"The Talmud admits that the condemnation of Christ was illegal."

"The Michna [another name for the Talmud of Babylon] was a commentary on the Bible. It is made up of six volumes. It commenced about seven hundred years before Christ and closed A. D. 220."

"The Michna does not teach the doctrine of the immortality of the soul. It does not say one word about that doctrine."

"But the Talmud [he refers to the Talmud of Jerusalem] teaches the doctrine of the immortality of the soul. The Jews learned this doctrine from other nations."

"The Talmud [of Jerusalem] commenced about the time of the destruction of Jerusalem and closed A. D. 530. It consists of twelve volumes. It is made up largely of discussions on the decisions of the Sanhedrim. It enters into interesting details on agriculture, domestic life, etc., which are not found in the Bible. It also comments on the Michna."

"It commenced as follows: When Titus took Jerusalem, a few men were seen going out of Jerusalem bearing a coffin. The Romans did not hinder them; for they thought it was a burial. But the coffin contained a live man with precious documents. From this resulted the Talmud."

"Many unsuccessful attempts have been made to translate the Talmud as a matter of curiosity, to make its teachings more accessible. Nicholas, Emperor of Russia, made the at-

tempt, but died before the enterprise was completed. Napoleon III. employed one of my colleagues to do the work, but the empire fell, and only a part of the Talmud was translated."

"Now an important question arises: Why has not the Talmud, with its precious instructions, made as much progress as the gospel? Because the Talmud has been confined within too narrow limits, while the gospel broke down the middle wall of partition between the Jews and Gentiles and went to and made converts of all nations."

"Christ was a Rabbi. He was called thus. He said he did not come to destroy the law or the prophets. Will the Christians unite with the Jews, or will the Jews unite with the Christians? I do not know but that the Jews, being in the minority, will unite with the Christians?" [Perhaps such will be the case in the coming conflict on the Sabbath question; for a large number of the Jews in Europe already quail before laws having a bearing against Sabbath observance.]

"It was not long after the Michna commenced that the vowel-points were introduced to help preserve the true sense and purity of the text."

The Rabbi seemed to be well qualified to speak on the Talmud; for it was as easy for him to translate it in French as it was for him to read or speak French. And his statement on the doctrine of the immortality of the soul is the more weighty for his being a believer in that doctrine.

*Biemme, Suisse, Nov. 30.*

## THE SECOND ADVENT OF CHRIST.

BY M. WOOD.

"LET not your heart be troubled," says Jesus; "ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you . . . I will come again, and receive you unto myself; that where I am, there ye may be also." "If I go," said the tangible Saviour, "I will come again." That very person who uttered these words will come again, and make his promise good.

"Looking for that blessed hope," says the Apostle, "and the glorious appearing of the great God and our Saviour Jesus Christ;"—that blessed hope of the word of God, embracing the appearing of the blessed Master,—not an invisible coming, but his real appearing. The second coming of Christ will be personal and visible,—the same Jesus which was taken up from Mount Olivet to heaven, not another. Not death, not conversion, not the outpouring of the Spirit, but "this same Jesus" shall so come in like manner. So said the angels.

"And they shall see the Son of man coming in the clouds of heaven with power and great glory." And again, Jesus says, "If I go, . . . I will come again." "The Lord himself," says the apostle (this same Jesus), "shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God."

Christ will come, attended by the holy angels. He will come in great glory, says the word of inspiration. He shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance upon the ungodly, raising the sleeping saints, and changing the living righteous to immortality in the twinkling of an eye. They are then taken up to meet the Lord in the air, and are to be with him while the earth rests a thousand years in a desolate condition. This is the faith of the remnant church. "And unto them that look for him shall he appear the second time without sin unto salvation."

—God hath promised pardon to him that repenteth, but he hath not promised repentance to him that sinneth.

THANSGIVING HYMN.

O God! of every good thou art  
The greater good, the holier part,  
The source, the sum, the soul;  
The pulse of joy, the breath of prayer,  
The heart of hope, the cure of care,  
The fountain and the goal.

Being and blessing take their start,  
O Rock of Ages, in thy heart!  
All fresh springs are in thee;  
And thou art, too, the one great goal,  
To which Life's many currents roll,  
Like rivers to the sea.

Ere yet a cloudlet was unfurled,  
Kindled a sun, or built a world,  
Thou wert our God of grace;  
Though hills wax old, and stars decay,  
Thou wilt endure, our shield and stay,  
Our sun and dwelling-place.

More richly than thy goodness showers  
The sky with stars, the world with flowers,  
Thy gifts on us descend,  
Our pathways crown, our souls renew,  
Outcount our thoughts, surpass our due,  
And seem to know no end.

The shadowed path, the broken sod,  
Know well thy footsteps, Son of God,  
Thy pity, Son of Man!  
And sin-tossed hearts and wandering feet,  
Encircled by thy patience sweet,  
Thy tender mercies span.

What can we render, Love Divine,  
For gifts so great? Our lives are thine;  
Their best can only be  
Law's righteous due, Love's tender claim;  
The breath with which we praise thy name,  
Is but a gift from thee.

O Thou in whose dear human face  
Our God unveils his heart of grace;  
O Jesus! still the same  
As when a trembling sinner poured,  
Low at thy feet, her cherished board,  
With love and tears and shame,

Accept the hearts that can but plead  
Their emptiness and utter need,  
And that great love of thine;  
The longing, in the lack, discern,  
And with thy changeless merit turn  
The water into wine!  
—Annie R. Stillman, in *Christian at Work*.

Anniversary Meetings.

THE HEALTH REFORM INSTITUTE.

THE stockholders of the Health Reform Institute met for their seventeenth annual session at Battle Creek, Mich., Nov. 15, 1883, at 9 A. M. The President, Eld. S. N. Haskell, in the chair. Eld. J. N. Loughborough opened the meeting by prayer. On motion, the reading of the minutes of the last session was waived.

The roll being called, it was ascertained that two hundred and forty-five shares were represented by stockholders in person, and five hundred and thirty-seven by proxies. Thus a majority of the stock was represented.

While the number of shares represented at the meeting was being ascertained, very interesting and instructive remarks were made by Sr. White respecting the objects of the institution, the importance of the health reform as a branch of this work, and the manner in which the institution should be conducted. She expressed herself as greatly pleased with its improved religious tone, and spoke particularly of the need of a larger number of consecrated and efficient workers in this department.

The Treasurer's report, being called for, was presented as follows by G. H. Murphy, Treasurer:—

RESOURCES AND LIABILITIES OCT. 1, 1883.

RESOURCES.

Real estate,	\$126,326.73
House furnishings,	24,511.45
Farm, stock, tools, etc.,	987.00
Bills receivable,	10,443.57
Fuel,	1,615.00
Gasoline,	85.90
Evaporator,	1,000.00
Medical supplies,	1,000.00
Instruments and apparatus,	4,400.00
Expense account (articles on hand charged to this account),	1,689.15
Food supplies,	4,330.37
Sanitary supplies,	698.53
Good Health plates, sheets, etc.	92.30
Good accounts,	13,461.59
Cash on hand in safe,	866.67

LIABILITIES.

Notes payable,	\$71,028.14
Accounts payable,	6,639.36
Net worth Oct. 2, 1882,	\$98,590.17
Net gain for 1883,	15,250.59
Net worth Oct. 1, 1883,	113,840.76
	\$191,508.26—\$191,508.26

LOSS AND GAIN STATEMENT FOR 1883.

	Dr.	Cr.
Shares,		\$15.00
Loss and gain,		69.22
Charity—board and treatment gratis,	\$5,631.28	
Donations (including tithes),	2,857.57	
	\$2,773.71	
Farm, stock, tools, etc., inventory Oct. 1, 1882,	1,095.00	
Additions to Oct. 1, 1883,	3.50	
	1,098.50	
Inventory Oct. 1, 1883,	987.00	111.50
Fuel—cost,	6,443.59	
Sales,	89.72	
Inventory,	1,615.00	
	1,704.72	4,738.87
Gasoline—cost,	1,270.63	
Sales,	18.60	
Inventory,	85.90	
	104.50	1,166.13
Medical supplies—cost,	2,438.89	
Inventory,	1,000.00	
	1,438.89	8,080.54
Interest,		1,489.84
Advertising, postage, circulars, etc.,		4,763.91
Instruments and apparatus—cost,	4,400.00	
Inventory,		363.91
		83,328.29
Board and treatment, Expense—outlay,	13,793.24	
Inventory,	1,689.15	
	12,104.09	
Food supplies—cost,	22,216.26	
Sales,	4,175.61	
Inventory,	4,330.37	
	8,505.98	13,710.28
Laundry,		3,924.73
Labor,		25,090.60
Sanitary supplies—sales,	3,741.93	
Inventory,	698.53	
	4,440.46	
Cost,	3,652.86	787.60
Good Health receipts,	3,178.31	
Inventory,	92.30	
	3,270.61	
Cost,	3,252.50	18.11
Discount,	1,824.00	
Net gain,	15,250.59	
	\$88,142.95—\$88,142.95	

G. H. MURPHY, Treas.

I hereby certify that I have examined the accounts of the Sanitarium, and find them to have been correctly kept; and I believe the above is a correct statement of the business of last year. A. H. MASON, Auditor.

Attention was called to the fact that the report as given gave hardly a fair statement of the real earnings of the institution, as over three thousand dollars of the earnings of this year are offset by old accounts supposed to be good at the time of last year's report, but this year thrown out of the statement of resources as worthless. Improvements to a considerable amount have been made which does not appear in the report, the money expended for the same having been charged to the expense account.

The unexpected financial prosperity which has attended the institution during the last two years, had enabled the managers to pay off the bonded debt, thus releasing the property of the institution from encumbrance, and greatly improving its financial condition. The remaining indebtedness is almost wholly in the hands of the friends of the institution, in the form of notes bearing a low rate of interest. The present prospect is that in four years the institution may be wholly free from debt.

REPORT OF THE MEDICAL SUPERINTENDENT.

The medical report being called for, Dr. Kellogg

made somewhat lengthy remarks respecting the manner in which the medical work of the institution is conducted, the numerous improvements in various departments, etc., and dwelt particularly upon the great need of young men and women who are willing to devote their lives unselfishly to this department of the cause. The difficulty has been that young men have been willing to remain only so long as their own selfish interests could be advanced. The opportunities for gaining experience at the Sanitarium, and the reputation which the institution has acquired, enable those who are connected with it even for two or three years only, to carry away with them such a degree of influence as to render them capable of earning elsewhere much more than the institution, with its low prices, can afford to pay as salaries. Many flattering inducements are constantly offered, not only to our physicians, but to attendants and nurses, and to all connected with the medical department of the institution, and unless there is a real consecration to the work, and an earnest interest in it as a philanthropic enterprise, the temptation to separate from the work, and satisfy personal ambitions by endeavoring to build up an independent work even at the expense of this, becomes too enticing to be resisted.

The urgent necessity for additional buildings for the accommodation of patients was referred to. The present building, which is the only one suitable for patients in the winter season, is crowded to its utmost capacity. Even the small sky-light rooms, lighted only by small windows in the roof, and intended only for store-rooms, are now occupied by patients, four of these small rooms accommodating seven patients, who prefer these warm though unattractive quarters to the cold, unventilated cottages at a distance from the institution. It was stated that the large new building had never been able to accommodate all the patients at any time since its erection, and during the last summer, when the total number reached at one time more than two hundred, only about one-third of the patients could be accommodated in the main building. Another structure of equal size would be none too large to accommodate our present patronage even with our several cottages, as it is at present necessary to rent nine cottages in addition to our own, and these are greatly scattered, and only to be obtained on short leases, as most of them are liable to be sold at any time. The expense and trouble of caring for patients in cottages is very great, and the embarrassment experienced by those who have to bear responsibilities at the institution, on account of the inability to properly accommodate patients in the winter season, is exceedingly great.

Gratitude was expressed for the improved condition of the religious interests of the institution, to which the labors of Eld. Hutchins and others had chiefly contributed. The hope was expressed that a sufficient number of persons of moral stamina and influence might be connected with the institution to maintain a high moral tone and a strong religious influence. A larger number of such persons is needed, although the institution is at present better situated in this respect than ever before.

The following is a summary of the medical work of the year:—

Number of patients treated,	5,000
“ “ surgical operations performed,	175

On motion, the report was accepted.

The Chair was empowered to appoint the usual and other committees, which were named as follows: On Nominations, J. B. Goodrich, R. F. Andrews, E. R. Jones; on Resolutions, W. H. Littlejohn, A. S. Hutchins, L. M. Hall; on Constitutions, By-laws, and Re-organization, J. H. Kellogg, A. R. Henry; on Applications from the Sick Poor, G. H. Murphy, Harrison Grant, J. Fargo.

Adjourned to call of Chair.

SECOND MEETING, NOV. 19, AT 5 P. M.—Prayer by Eld. J. B. Goodrich. Minutes of last meeting read and approved.

The Committee on Resolutions reported as follows:—

Resolved, That we recognize with gratitude the marked prosperity of the Sanitarium under its present management, which has enabled the trustees to pay the bonds of indebtedness; and that we take great satisfaction in expressing our conviction that it offers greater inducements to those who are in need of medical treatment than any other institute of like character in this country.

Whereas, It is a fact that in many of the so-called

health institutions the religion of Jesus Christ is either ignored altogether, or brought into contempt by the introduction into them of such amusements, recreations, and exercises as are positively demoralizing in their tendencies; therefore—

*Resolved*, That we find occasion for devout gratitude to God that he has put it into the hearts of those who have the management of the Battle Creek Sanitarium, not only to exclude from its methods of treatment everything which is irreligious in its character, but also to surround the patients by such positive spiritual influences as are found in the preaching of the word of God, prayer-meetings, Sabbath-schools, religious papers, and tracts, etc., etc.

*Whereas*, The managers of the Sanitarium have been greatly harassed in time past by unworthy members of our own denomination, who, without invitation or recommendation from the officers of the Conference to which they belong, have come to the Sanitarium for the purpose of receiving treatment as charity patients; therefore—

*Resolved*, That all such persons are hereby notified that the failure on their part to obtain from the officers of their respective Conferences certificates to the effect that they belong to the class known as worthy poor, will be considered as presumptive evidence that they are not such individuals as are worthy of such certificate, and therefore are not entitled to charitable treatment at the Sanitarium.

*Whereas*, The Sanitarium, though financially prosperous, is still encumbered more or less with outstanding debts; and—

*Whereas*, It would be unreasonable under these circumstances to expect it to bear the burden of treating all poor invalids among us without charge; therefore—

*Resolved*, That we express it as our conviction that in cases where the Sanitarium is willing to bear half of the expense of treating any of the worthy poor, it is no more than just that the Conference Committee of the Conference to which these persons belong should obligate said Conference to pay to the Sanitarium one-half of the regular charges for the treatment of such poor persons.

*Whereas*, The health reform is inseparably connected with our denominational work; and—

*Whereas*, *Good Health* is a journal which is by far the ablest and best exponent of these principles now published; therefore—

*Resolved*, That it should have a place in every family of Seventh-day Adventists, and that our brethren, in extending its circulation among those not of our faith, are but preparing the way for the reception of the other great truths of our message.

*Resolved*, That we express our confidence in the ability and integrity of Dr. J. H. Kellogg, the physician-in-chief at the Sanitarium, and that we pledge him our active sympathy and hearty co-operation in bearing the weighty responsibilities and performing the arduous duties which devolve upon him in his official position.

*Whereas*, It has pleased God since the last session of this body to remove by death Dr. Phebe M. Lamson from the responsible position which she has held in connection with the Sanitarium since it was founded; therefore—

*Resolved*, That, while we mourn her loss as one which is common to all those who love the prosperity of that institution, we will ever cherish as a pleasing memory the recollection of her faithful labors, her self-sacrificing spirit, her meek and quiet deportment, and her unwavering fidelity in the service of her Master.

*Whereas*, The information obtained by Dr. Kellogg on his recent visit to Europe has enabled him to introduce such new and improved methods of treatment into the Sanitarium as have resulted in an increased patronage to the institution; therefore—

*Resolved*, That we commend the Directors to refund him the amount of expense incurred in obtaining this information, from the funds of the institution.

*Resolved*, That we hereby express our hearty appreciation of the labors of Mrs. Kellogg in assisting the Doctor in his editorial work on *Good Health*, and also of her labors to advance the interests of a healthful dietary in the Sanitarium.

*Resolved*, That we heartily approve of the modest, healthful, uniform style of dress that is being adopted by the lady helpers at the Sanitarium.

Moved that the resolutions be adopted by considering each separately.—*Carried*.

The resolutions were then separately considered, several being amended, and all finally adopted as they appear above.

The Committee on Nominations reported in favor of the following persons for directors for the ensuing year: S. N. Haskell, J. H. Kellogg, A. R. Henry, W. H. Hall, G. H. Murphy, J. Fargo, L. M. Hall.

The shareholders then balloted on this nomination, and elected the persons named.

The committee appointed on By-Laws and Re-organization reported that they had carefully considered the matter, seeking legal advice on the subject, and were of the opinion that no change could be effected without involving difficulties which rendered such a change unadvisable.

The committee recommended the following changes in the By-laws, which were severally considered and unanimously adopted.

1. Amend Section 1 of Article I. by substituting the word *rational* for *hygiene* so as to read as follows: "The object of this institution is to treat disease upon *rational* principles, and give instruction in the recovery and preservation of health."

2. Repeal Section 2 of Article II., which reads, "The treatment and instruction of the patients shall be for such compensation as the Board of Directors shall deem just and proper."

3. Repeal Section 3 of Article II., which reads as follows: "No person drawing any salary from the institution shall be eligible to the office of director."

4. Amend Section 6 of Article II., which reads, "The directors of this institution shall have power to purchase and hold real estate, and convey the same, and to erect, alter, or improve such buildings as may be necessary for the business of the Institute," by adding the following words: *And to add such facilities for treatment as may in their judgment seem to be required.*

5. Amend Section 1 of Article III. to read, "Sanitary and Medical Department of the Institute."

6. Amend Section 2 of Article IV. to read as follows: It shall be the duty of the Treasurer to take charge of all the monies of the Institute, and to keep an accurate account of the receipts and disbursements of the same, and report as often as required by them to do so to the Board of Directors, and annually to the meeting of stockholders.

7. Amend Section 1 of Article VII. to read as follows: "Meetings of the Board may be held at any time on the written call of any two members thereof, by personal notice to said members, or by written notice left at the residence of such members; but in case any member is a non-resident of the city of Battle Creek, it shall not be necessary to give any notice, written or personal, to such Director; *provided always* that a majority of the Board are notified. Upon the delivery of the written call to the Secretary, it shall be his duty to notify the Directors of such meeting."

8. Amend Section 5 of Article XI. as follows:—

"Proxy.—Know all men by these presents that I \_\_\_\_\_ of \_\_\_\_\_, owning \_\_\_\_\_ shares of capital stock in the Health Reform Institute of Battle Creek, Michigan, do hereby appoint \_\_\_\_\_ my attorney for me and in my stead, to vote as my proxy, upon all questions that may come before any meeting of the stockholders of said Institute, according to the number of votes I should be entitled to cast if then personally present. This proxy shall be in force until it is revoked in writing. Witness my signature, \_\_\_\_\_."

9. Amend Section 2 of Article XII. to read as follows: "No capital stock of the Institute shall be withdrawn or refunded to the stockholders."

10. Add a new section to Article XII. to stand as Section 3, the same to read as follows: "All transfers of stock shall be made by written assignment on the Treasurer's transfer book, subscribed by the assignor or his duly authorized attorney, accompanied by a surrender of the certificate granted for the stock."

Moved and carried, that the amendments to the By-laws, as presented by Dr. Kellogg, be adopted.

Moved and carried, that a sufficient number of copies of the By-laws, as amended, be printed to supply each stockholder with a copy, and as many additional as the Secretary may deem necessary.

After remarks by Dr. Kellogg on the importance and object of the training school for nurses, to be established at the Sanitarium, it was voted that this enterprise be encouraged and supported. Adjourned *sine die*.

S. N. HASKELL, *Pres.*

W. H. HALL, *Sec.*

At a subsequent meeting of the newly-elected Board of Directors, the following officers were elected for the ensuing year: President, Eld. S. N. Haskell; Vice-president, J. H. Kellogg; Treasurer, G. H. Murphy; Secretary, W. H. Hall; Auditor, A. R. Henry; Medical Superintendent, Dr. J. H. Kellogg; Matron, Mrs. L. M. Hall.

At the same meeting a standing committee on "Loans and Legacies" was appointed. The committee consisted of the following persons: Eld. S. N. Haskell, A. R. Henry, Eld. J. Fargo.

W. H. HALL, *Sec.*

#### TEACH ME TO LIVE.

TEACH me to live for self and sin no more,  
But use the time remaining to me yet;  
Not mine own pleasure seeking as before,  
Wasting no precious hours in vain regret.

Teach me to live! No idler let me be,  
But in Thy service hand and heart employ,  
Prepared to do thy bidding cheerfully,  
Be this my highest and my holiest joy.

Teach me to live! My daily cross to bear,  
Nor murmur though I bend beneath its load;  
Only be with me; let me feel thee near;  
Thy smile sheds gladness on the darkest road.

Teach me to live! to find my life in thee,  
Looking from earth and earthly things away;  
Let me not falter, but untiringly  
Press on and gain new strength and power each day.

—Sel.

### Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Ps. 126: 6.

#### REPORT FROM CENTRAL EUROPEAN MISSION.

DOUBTLESS it has been a matter of some surprise that I have not reported before; but it has been my desire to gain some knowledge of the situation of the work, and to have some little experience in the affairs of the mission before speaking in particular of the work here. The brethren generally are well informed as to the feeble condition in which Bro. Andrews has labored for three or four years past, and are also well aware that I have no knowledge of the languages spoken here in Europe. These facts seemed to make it necessary for me to spend some little time at Bale to become acquainted with the details of the work, and to learn from Bro. Andrews and by observation as to the immediate wants of the mission. While thus engaged, I have not felt that there was that in my work which was worthy to take up the valuable space in the REVIEW, and so have deferred my report until I could speak more definitely of what was being accomplished.

There are encouraging omens in the work here. Our Annual Conference, held at Bale, Oct. 19 to 23, was the most largely attended of any Conference ever held in Switzerland, and was, in many respects, the most encouraging meeting held for some time. The brethren here generally have been manifesting a greater interest in the work than formerly, and after the visit of Bro. Haskell one year ago, much more interest was taken in the missionary work than ever before, and these things have been preparing the way for a full co-operation on the part of the brethren in enterprises planned for the advancement of the cause. It was universally acknowledged that there never had been such an interest manifested at any previous meeting as at this Conference. Important measures for the advancement of the cause were freely discussed, and great unanimity prevailed in the deliberations of the meeting. The business was conducted after the order adopted by our brethren in America, the number of persons in attendance making it possible to appoint the usual committees, as in our American Conferences.

The death of Bro. Andrews, which occurred during the time, made a deep impression on the minds of those present, and served to increase the desire on the part of the brethren to consecrate themselves to the work; and while all felt deeply the great loss we have sustained in his death, there seemed to be a degree of courage and hopefulness for the future, which was truly encouraging under the circumstances.

Bro. Andrew's feebleness had made it impossible for him to labor among the brethren and effect an organization as he desired; and as a consequence, the different branches of the work had not so thorough an organization as was necessary for their prosperity. It was decided by the Conference to organize the Tract Society anew, and also to organize a Sabbath-school Association. The brethren cheerfully and gladly adopted the plans of our American brethren in this work, and over sixty persons joined the Tract Society, paying the regular membership fee. There were present at the Conference delegates from Germany, Italy, and

Roumania, the latter nationalities being represented for the first time. These delegates made urgent requests for labor in their respective Conferences, and our Swiss brethren took a decided interest in considering the means whereby these requests could be complied with.

Bro. A. Biglia, of Naples, Italy, and Bro. T. G. Aslan, of Pitesci, Roumania, being especially anxious to have small periodicals in their own languages, have remained at Bale since the Conference in order to assist in preparing the first number of a small sheet in these languages. By the blessing of God we have been enabled to prepare a paper one half the size of *Les Signes* in each of these languages, these papers being ready to go to press the coming week. Great care has been taken in the selection of matter, in the translation, and in reading the proof, that these papers might be made the best possible means of interesting in the truth those who would read them. These brethren have also translated nearly enough matter for another number, and we hope that these papers may be regularly issued as quarterlies for the present. When we consider that Italy has a population of nearly 30,000,000 and that there are over 10,000,000 of people that speak the Roumanian language, we can form some estimate of the importance of this move as furnishing the means for representing the truth to those who speak the languages. It is the desire of these brethren to devote themselves to the work of proclaiming the truth among their countrymen, and they have manifested a deep and intelligent interest in the preparation of these papers. They feel a great interest that they should be regularly published, and pledge themselves to do all they can personally and through their influence with those around them who profess the truth, to give these papers a wide circulation. Arrangements are also made to commence a monthly periodical in the German language, beginning with January, 1884. When we consider the large number of Protestants in Europe who speak this language, the publication of this journal seems absolutely necessary; and from the interest already manifested in its behalf, we have great hope of what it may accomplish even from the very first.

In order to effect a more thorough organization of the tract and missionary society, and to increase the interest in this branch of the work, we appointed a general tract and missionary meeting to be held at Chaux-de-Fonds, Nov. 24, 25, and 26. This meeting was well attended, not only by the officers of the society, but also by a good representation from each company. Seven directors were present, and the librarians from each society. The meeting commenced Sabbath evening with a deep and solemn feeling. The preaching was close and practical, and our season of social worship Sabbath afternoon was very remarkable. Humble confessions were made with many tears, and there seemed to be on the part of all an earnest desire to consecrate themselves anew to the service of God. Sunday forenoon we presented the importance of all taking a personal interest in the advancement of the truth, and making personal efforts to this end; and after presenting the circulation of our periodicals as a means of doing this, our brethren were invited to subscribe for copies of the German paper to be used in this way during the coming year. Without urging, and with the utmost cheerfulness and willingness, six hundred and eighteen copies were subscribed for by those present to be used in this way. This was the more gratifying, as the brethren had already done liberally at the Conference to aid in the circulation of the French paper. Instruction was given in the different branches of missionary work, and throughout our meeting we enjoyed evidences of the presence and blessing of God, the interest continuing good to the last. Brn. Bourdeau and Ertzenberger were present at this meeting, and rendered efficient help in the public labor.

We feel that we have great reason to hope for good results to be accomplished in the circulation of our periodicals during the coming year, especially as all our brethren seem interested in rendering assistance in this work. The local missionary society here at Bale has decided to devote one evening each week to assist, under the direction of our Office hands, in folding, wrapping, and mailing our periodicals which are sent out in our missionary work directly from the Office. We are now printing 6,000 copies of the French *Signs* each

month, and these are all, except those which are reserved for binding, sent out to our regular subscribers or used in the missionary work.

Not only do our brethren manifest an interest in the work in the ways mentioned, but several young persons have expressed their desire to devote themselves wholly to the work. Plans are being made to encourage such to give themselves to the work. Two or three of those who have received license from the Conference are arranging to devote themselves wholly to labor in the cause. We are encouraged to believe that these brethren will be sustained in doing this, from the fact that during the past year the amount of the tithes paid into the Conference fund has been more than doubled, while the donations for the support of the other branches of the work have been four times that of previous years. There are several young men who desire to give themselves to the work to act as agents for our periodicals. We shall try to do all we can to encourage this kind of labor, which is certainly greatly needed.

We are endeavoring to effect a thorough re-organization of all our churches, so that they may be in good working order. This part of the work has been undertaken with Bro. Andrew's special advice and approval, and there seems to be the most thorough and hearty co-operation among those who are laboring publicly. Bro. Bourdeau has decided to labor, for a time at least, among the French in Switzerland, and we trust that his labors will result in adding a goodly number to those already keeping the Sabbath, as well as in strengthening those now in the truth.

My observations in my recent tour in Italy and southeastern France deeply impressed my mind as to the demands of the cause on two important points. First, the thorough circulation of our periodicals to prepare the minds of the people to receive the truth; and second, the necessity of having the interest thus created followed up by the efforts of a colporter and living preacher to assist in bringing the people to obey their convictions and yield obedience to the truth. Our brethren in America can hardly realize how extensive a work there is to be done here in Europe, and yet we are encouraged to believe that by the blessing of God wonderful results may be accomplished if those who love the truth devote themselves earnestly to its advancement. We feel deeply grateful for the evidences we see of the interest in the work among our people here, and we ask that our brethren and sisters in America will pray that the special blessing of God may rest upon the efforts put forth for the advancement of his work. Our hearts are greatly encouraged by the news that the General Conference has decided to send Eld. Butler and others to Europe to give us encouragement and counsel in the work. We feel that the cause of God is onward, and we have an earnest desire to have a part in the work.

I hope to go soon with Bro. Ertzenberger to Prussia, to ascertain more fully the condition of the cause there, and to engage the interest of the brethren there in the support and circulation of the German paper.

B. L. WHITNEY.

KANSAS.

REST, WILSON Co., DEC. 11.—Since our last report we have been encouraged by seeing the good work move forward at the Mound Spring school-house. Last Sabbath seven willing souls were added to the church by baptism. The interest to hear is excellent, and we hope for others who are almost persuaded to obey.

R. F. BARTON.  
L. D. SANTEE.

MINNESOTA.

GENEVA.—Two have commenced to keep the Sabbath at this place. I found it a hard field in which to labor. A course of lectures was given a few years ago, and a church was raised up. But some have apostatized, others have moved away, and much prejudice remains. I labored some two weeks among the Danes (Baptists). The minister living among them used the stay-away argument with good effect. Consequently I was not able to do much.

Nov. 25 I came to Somerset school-house. Have had good congregations nearly all the time. My eyes failing me, I was obliged to have help. Bro.

Dimmick came Dec. 7, and has been helping to carry forward the work. Quite a number seem to be convinced. We earnestly desire the prayers of God's people for the work here.

A. M. JOHNSON.

INDIANA.

ROCHESTER, DEC. 18.—Showers of blessing are falling here. Nineteen adults this far have publicly begun the observance of the Sabbath, ten of whom have joined the church; and six have been baptized. Still there are more to follow. Meeting continue with increased interest. The various churches here are greatly stirred, and a minister has been sent for to preach against the Sabbath. Of course opposition to the truth will be the best means of making it known. We give God the glory for the good work done here.

A. W. BARTLETT.  
WM. HILL.  
M. G. HUFFMAN.

SWITZERLAND.

BIENNE, DEC. 2.—This was one of the points at which I designed giving lectures; but at no place in Switzerland was there more to be done for believers prior to a public effort. Good victories have, however, been gained here of late. A Sabbath-school and a church have been organized after the plan adopted by our brethren in America. The Sabbath-school has twenty-eight members, and the church sixteen. All the members of the church have signed a pledge to pay tithes, and three persons have been received as candidates for baptism.

And now, with a clearly defined rallying-point, and a good foundation to add unto, I feel free to give a course of lectures in this city as soon as other urgent duties will permit.

D. T. BOURDEAU.

WEST VIRGINIA.

NEW MARTINSVILLE.—I have been laboring most of my time for the past month in Wetzel Co., W. Va. I commenced a meeting in a school-house near New Martinsville, but as the school was in session, I was obliged to leave before finishing the lectures. Since that time I have been spending some time in visiting from house to house. As the result of these meetings, one man, an elder of the Christian church, and also a licensed minister, has decided to keep the Sabbath of the Lord, and says he fully agrees with us on every point of faith. He has been very successful in his labor in the Disciple church.

I am now delivering a series of lectures at Mount Carrick, Monroe Co., O., having use of the M. E. church. The attendance is very good. I am lecturing on prophecy, and when I close here I have two other points in this State at which I expect to hold meetings before returning to W. Va.

I expect to return to Wetzel Co., in a few weeks, and hold a meeting at Palestine, in a Christian church near where I labored before.

W. R. FOGGIN.

NORTH PACIFIC CONFERENCE.

EAST PORTLAND, OREGON.—The good work is still advancing in this far-off corner of our land. Since the tent came here last summer, nine members have been added to the church, five of them by a profession of faith and baptism. Seven or eight others have embraced the Sabbath. One of the last mentioned was a German Baptist. He deems it advisable to remain longer with that church, for whose enlightenment he is now laboring, some of whom he says are already convinced concerning the Sabbath.

A reading-room has been built, and furnished with reading matter from our own and other presses, and is now open to the public. In connection with this is an apartment for our State library, janitor's rooms, etc. These are now under the charge of Bro. and Sr. C. S. Wilson. A church has also been built in a pleasant part of town, and will be open for meetings next Sabbath.

We have been moving in harmony with the counsel of Bro. Haskell and the opening of the providence of God, and are seeking, by divine grace, to make this a central missionary station for this rich and remote corner of God's moral vineyard.

A channel of communication by sea and by land is here open to the world. Oh for the Spirit of God to direct in sending forth his own holy truth!

Dec. 11.

CHAS. L. BOYD.

#### VIRGINIA.

HOPE MILLS, MARKSVILLE.—We have closed our meetings at Hope Mills for the present. Since our last report, the house in which we began our meetings has been closed against us, but as the people seemed anxious to hear, we occupied a school-house near by. We have met many obstacles in the way at this place from the first, but we can truly say that the Lord has caused some of them to work in favor of the truth. We cannot report very favorably as to the number who have embraced the Sabbath, but much prejudice has been broken down in the community. A lonely sister in the place has been greatly encouraged by the meetings, and one lady has commenced the observance of the Sabbath, having heard but three discourses. She has been quite a Bible reader for years, and consequently was not very hard to be convinced of the truth. We hope her family may obey soon. Many others admit that we preach Bible doctrines, and are reading further upon the subjects which they have heard. The minister who closed the church against us has lost many friends by his course, and some are more favorable to the truth than before. We have reason to believe that others will come out yet. May the Lord help them to decide.

We are now holding a series of meetings at Marksville. Pray for the cause of God in Virginia.

W. W. STEBBENS.

B. F. PURDHAM.

#### MEETINGS AT NEWFANE, N. Y.

DEC. 1 to 10 I held twelve meetings with the church at Newfane, N. Y. I was glad to meet with these friends, and to "call to remembrance the former days." It was thirty years ago last September that I went into that township to introduce the third angel's message. I was glad to meet some who then embraced the truth, and who are still rejoicing in the same. As we presented before the church the importance of the times, and the necessity for greater activity, and tried to reflect, by God's grace, the same spirit that prevailed in our late Conference, there came in a desire to get into a better state. These friends were not troubled so much with unbelief in the truth as with a covering up of their talents by undue activity in the things of this world. Were the same energy manifest by this company to secure a sure title to the heavenly prize, and to save their fellow-men, that there has been to gain this world's goods, they would not only be all active and earnest and alive in their own hearts, but would be a light through all that region of country. If they carry out their vows made at those meetings, and walk in the light there received, we shall find them, when we meet again, nearer the Lord than when we met last.

Four of our meetings, through the courtesy of the Baptist denomination, were held in their house of worship, the minister himself attending and taking part in the exercises. These public meetings were largely attended, and good interest was manifest in the word spoken. The judgments of God that have been visiting our earth had prepared the way in minds there to listen to the truth. Some persons who had thought in former years that there was to be a millennium before Christ should come, admitted that the moral state of things in the world had itself destroyed their faith in that theory, while what they had seen coming on the earth satisfied them that the coming of the Lord is very near. This led us to reflect upon the Scripture statement, "When God's judgments are in the earth, the inhabitants will learn righteousness." Oh for grace to be active at every post of duty, in disseminating light, and teaching those who are desirous to learn the way of righteousness!

J. N. LOUGHBOROUGH.

#### DAKOTA.

AURORA Co.—Bro. Marcus Stroman and Eld. O. A. Frederickson have been doing colporteur work and holding some meetings among the Scandinavian people in this and adjoining counties the past

few weeks. Bro. Streman has obtained us ten subscribers for the *Tidende*, and sold about \$35 worth of books. Quite an interest has been aroused in this vicinity. Three adults have already commenced to obey the Lord, and others have acknowledged the requirements of the law, some of whom we strongly hope will soon obey.

The people here are mostly Lutherans, and two of their ministers have tried hard to prejudice them against our doctrine, and against the above-mentioned brethren in particular. The people being anxious to hear a debate, arrangements were made, and Bro. Frederickson and Streman were invited to the residence of the Rev. O. Storla to answer for the spread of false doctrines among their members, and to defend the Sabbath. An afternoon was spent in a spirited discussion in the presence of many interested listeners. The almost unanimous verdict was, "The seventh day is the Sabbath." The preacher also acknowledged that God had placed in the Bible the commandment, and no record could be found where he had taken it out, still claiming, however, that Sunday was the Christian Sabbath. These people nearly all speak the English Language, and I am requested to meet with them on the Sabbath, and try, at least, to hold the work together until Bro. A. D. Olsen, or some other experienced minister can come and "cement" it. We pray the Lord to still direct the stirring interest awakened in the truth in this vicinity to the salvation of many souls and the glory of his name.

Belford, Dec. 14.

JAS. S. HOUSEMAN.

#### OHIO.

MILAN, DEC. 15.—We have now closed our labors at this place. As a result, seven adults are now keeping the Sabbath. They will be connected with the Norwalk church.

We now think the interest in the city of Norwalk will justify an effort. There being a church secured, we commence meetings to-morrow. Since our last report we have attended the State meeting at Clyde, the National Reform Convention at Cleveland, and a funeral at Birmingham. We can report progress in the Norwalk church. Our aim now is to have it a good working church before we leave the State.

G. G. RUPERT.

#### KANSAS.

AMBOY.—From Nov. 23 to Dec. 4 we labored at Amboy, Rooks Co. A few began the observance of the Sabbath through the labors of Bro. A. McCullough two years ago. Several others took hold one year ago under the labors of Bro. J. S. Thorp. Since we have been here we have held two meetings a day. Four took a stand. Two were baptized. We partially organized a church of ten members, called the Creßson church. We have never been in a place where the people generally felt more deeply; yet many of them we had to leave unconverted.

M. AND H. ENOCH.

#### MICHIGAN.

PINE CREEK, DEC. 17.—We have just closed a series of meetings at this place. The attendance and interest have been good throughout. We soon learned that a large number had heard our views before, and were "established." Six adults have fully decided to obey the truth. As these are much scattered, we were unable to form a class. They will attend at Battle Creek, that being the nearest church.

A. W. BATHER.

C. J. LAMSON.

HOYTVILLE, DEC. 11.—Since the close of the General Conference I have been laboring at this place to finish up the work of the past summer. I have enjoyed a good degree of the blessing of God. Last Sabbath and Sunday, Bro. Hill, the director of the district, was with us, and a tract society of eleven members was formed. There is a desire to do missionary work here, and we hope the members will be workers.

F. D. STARR.

DECKERVILLE.—I can report progress in the work of God at this place. Nine have commenced to obey the truth since I came here, and there is a prospect of two or three more additions by another Sabbath. The work by its thoroughness gives evidence that the hand of God is here. Those that

were using tobacco have given it up, and I have not yet spoken publicly on the subject of temperance. We praise God for his blessing.

I never saw greater fanaticism than is seen in the United Brethren church at this place. They are controlled wholly by "the spirit." Their "spirit" told them to stay away from our meetings, and they obeyed implicitly. Their feelings tell them that Sunday is the Sabbath, and that settles that matter. The Bible is of no account with them. They are "saved," and "led by the spirit," and therefore infallible.

ALBERT WEEKS.

#### MAINE.

SOUTH NORRIDGEWOCK.—Our meeting here Dec. 8 and 9 was good, and we trust profitable. Quite an interest was awakened in the canvassing work, which we hope will be followed up by an earnest effort to get the truth before the people. One sister had taken eight orders for "Sunshine at Home" before I left, only spending a few hours. We expect others will succeed in the work also. There has been pledged on the tent fund \$215. We invite others to join us.

Dec. 13.

J. B. GOODRICH.

AROOSTOOK Co.—Since coming to this county I have visited the churches at Oakfield, Linneus, Monticello, and East Washburn, also the scattered brethren at Houlton, East Blaine, Blaine, and Presque Isle. Most of our brethren and sisters at these different places are strong in the truth. Others might be strong if they were living up to all the light of this message. We might have a strong church at Blaine if our brethren there had been united and had advanced with the light. God will have a pure church; and the truths of this message lived out will bring us into that condition. There is no part of this message from which our people are more liable to backslide than from the health reform. We find that some of our brethren and sisters have gone back to their tea-drinking, and the swine has found his way in among their baked beans again. There are also quite a number keeping the Sabbath who still hold on to their pipe and tobacco. Will the Lord find such cleansed from all filthiness of the flesh (2 Cor. 7:1) when he comes? Brethren, think of these things.

I have obtained seven subscribers for the *Instructor*, nine subscriptions and renewals for the *REVIEW*, and three for the *Signs*. Three united with the church at East Washburn. Family Sabbath-schools were established at Linneus, Houlton, East Blaine, and Mars Hill. I am now holding a series of meetings in Presque Isle, about six miles from the village. There is quite an interest to hear. Two have decided to obey God, and others believe we have the truth. My courage is good to labor on in the cause.

Dec. 17.

S. J. HERSUM.

#### MEETING AT ROME, N. Y.

WE left Battle Creek Thursday night, Dec. 13, to attend the meeting at Rome, N. Y. The meeting had already continued nearly ten days when we arrived. It was evident that the Spirit of God had been with them from the commencement. A strong desire was manifested on the part of many to enter the field, and in some way to labor in the cause of God. The Spirit of God came in to melt hearts, and we trust the meeting was a profitable one. Those who were not present lost much. Our general meetings are becoming more and more important as we near the end. The people of God are taking rapid steps toward the kingdom of Heaven. Every missionary effort put forth, every tract scattered, every copy of the *Signs* sent by mail, and every dollar invested to spread the truth, is preparing the way for the loud cry of the third message. Means expended and efforts put forth at the present time will count a hundred fold more than in a few years hence. Now is the sowing time, and the great final harvest will soon take place.

The subject of establishing a large depository of our publications and erecting a suitable building for the same, was freely discussed at this meeting. It is utterly impossible for any tract society without a depository and at least one or two persons to devote all their time to correspondence and to working up an interest in new places, to accomplish what it otherwise might. We must agitate our

work, and the truth must go into every city, village, and neighborhood, in order that the honest may be gathered from all parts of the field. Where there is no stock of publications on hand, our light is under a bushel to what it might be if proper facilities were made use of.

The brethren felt that the time had come when advance steps should be immediately taken. The large cities should be entered, and a building should be erected where a complete stock of our publications can be kept on hand. A fund should be raised, and arrangements made to assist young men and women who have given evidence of their faithfulness to the cause of God, to prepare themselves to labor as teachers, canvassers, colporters, ministers, and in other branches of this work. Resolutions were passed to raise the sum of \$20,000, immediately; five thousand to be appropriated to a suitable building, and to furnish a depository with a full assortment of our works; five thousand to open up missions in large cities; five thousand to assist young men and women in fitting themselves to labor in the cause; and five thousand to be used in other enterprises as they present themselves, and as the providence of God may indicate, so that the work be not hindered. Although the men of means who could do the most toward such enterprises were not present, six men subscribed \$1,000 each toward this fund, and a number of others gave \$500 each. The sum total subscribed at the meeting was \$8,927, most of it in donations of \$250 and upwards. There are a number of others who will consider it a privilege to pay \$1,000 each, and some \$500 each, so that in a few weeks the \$20,000 will be subscribed. This is as it should be. What we do must be done quickly, and we shall then see the salvation of God. It is prompt and decided action that is needed now; for God will cut his work short in righteousness. There are other enterprises, such as keeping up the tract fund, that brethren with their small donations should feel it a privilege to sustain.

It is evident that the Lord is soon coming. It is no time for slothfulness. We have been made to realize this within the last six weeks as never before. The turn which our meetings have taken in the New England, Pennsylvania, and New York Conferences shows that the spirit of the near coming of the Lord is stirring the minds of our brethren, and they begin to feel that the time has come when they should sell, and give alms.

These meetings, including the Conference at Battle Creek, have been among the most encouraging ones that we have ever attended.

S. N. HASKELL.

### The Home.

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace."—Ps. 144:12.

#### SENSIBLE ADVICE.

THERE is nothing like their own home for married people, and especially for young married people, even if the wife does have to cook and sweep the floor and clean the windows. If she be a healthy girl the exercise will do her good; and no young man who has to labor for his living should marry a girl that is not healthy, strong, and willing to do her own work while they are too poor to hire a servant. This thing of marrying a girl that you have to hire another girl to take care of is not a wise thing for a poor young man to do. He should look out for a girl that is broad-shouldered, strong in muscle, having, of course, the other virtues.

The ideal girl,—the consumptive, tight-laced, party-going, piano-playing, French-talking, fashionable girl,—can be no proper wife for him. This language the girls may think unkind, but it is not. It is better for girls that are not fitted to be poor men's wives to remain with their parents than to become such. It will be better for their lovers, too, and better for society.

A girl, then, that does not know how to cook fairly, or who would not when necessary, cheerfully work for her husband, should not marry any but a rich man, and no poor man should

marry her. If, then, girls without a dowry are content to marry young men who have only their fond hearts, their good name, their strong arms, their ambition to make their wives happy, and their hope to work up to a competence through frugality and industry, these girls should know how to cook; and they ought to be ashamed to marry such men until they have learned the art of cooking. For such a girl to marry such a man would be neither more nor less than a social fraud, unless she would before engagement inform him fully of her ignorance on this subject.

It is well, then, to have schools of cookery, to which girls whose mothers have not taught them the art, can go and learn; and we hope the day is near at hand when girls that are candidates for matrimony will pride themselves more on their ability to cook a good dinner than on their ability to sing, dance, play, or fool away their precious time on less useful things. Then the world will be better, and the people in it happier than they are now, and the youth that shall be born in the land will be of larger bone, tougher sinew, and purer blood.

#### HELP FROM SORROW.

No words can express how much the world owes to sorrow. Most of the psalms were born in a wilderness. Most of the epistles were written in a prison. The greatest thoughts of the greatest thinkers have all passed through fire. The greatest poets have "learned in suffering what they taught in song." In bonds Bunyan lived the allegory that he afterward indited; and we may thank Bedford Jail for the "Pilgrim's Progress." All the foremost worthies of our world, all the spiritual heroes of our race, have been men of sorrow and acquainted with grief. Take comfort, afflicted Christian; you have often prayed to be made of some use in the world before you die, and now the answer to that prayer has come. God tries you because in some way he is about to use you; for your history will furnish no exception to the rule that when God is about to make pre-eminent use of a man he puts him in the fire.—*Sel.*

#### DOING.

DOING, not dreaming, is the secret of success. Thinking out plans will not amount to anything, unless the thought be followed by a determined will to execute.

Not the faithful talker, but the faithful toiler, leaves the broad mark of work accomplished.

"Not he that saith, Lord, Lord, but he that doeth my Father's will."

"Not the son that promised, but he that went, received the reward."

"This one thing I do," not "this one thing I think," made a Paul.

"Whatsoever ye do, do it heartily."

Going about continually doing good was the example left by Christ; and the promise is given, "To them who by patient continuance in well doing seek for glory and honor and immortality, ETERNAL LIFE."

—The rubber rings used to assist in keeping the air from fruit-cans sometimes become so dry and brittle as to be almost useless. They can be restored to a normal condition, usually, by letting them lie in water in which you have put a little ammonia. Mix in this proportion: One part ammonia and two parts water. Sometimes they do not need to lie in this more than five minutes, but frequently a half hour is needed to restore their elasticity.—*N. Y. Post.*

—Is it hard to serve God, timid soul? Hast thou found gloomy forests, dark glens, mountain tops on thy way? All the hard would be easy, all the tangles unwound, wouldst thou only desire as well as obey.—*Faber.*

### Choice Selections.

"Here a little, and there a little."—Isa. 28:13.

#### THE WONDROUS STORY.

CHILDREN, tell the wondrous story;  
Tell it, children, o'er and o'er,—  
Of the Saviour in his glory,  
Of his love forevermore.  
Tell it, children,  
O'er and o'er,  
Of his love,  
Forevermore.

Children, tell with joyous singing,  
Tell it ever in your song,  
Let glad notes be sweetly ringing,  
He will come,—will come ere long.  
Tell it ever  
In your song,  
He will come,—  
Will come ere long.

Children, are you watching, praying?  
Are you trusting without fear?  
Are you loving, waiting, staying,  
Only strangers, pilgrims, here?  
Are you trusting,  
Without fear?  
Only strangers,  
Pilgrims, here?

Oh to greet him in his glory!  
Oh to meet our Saviour, friend!  
Tell the wondrous, wondrous story,—  
Love divine that knows no end.  
Oh to meet our  
Saviour, friend;  
Love divine  
That knows no end!

—*Lucy D. Harrington.*

#### ALONE WITH GOD.

THERE are moments in our lives, and they come very often, too, when it becomes a necessity to "be alone with God." There is nothing else in the world that will meet and answer our spiritual requirements, except silent and sacred communion with the divine Father. There are moments in our lives when, without this intimate and tender relationship with him, the path of duty would be lost to us, and we should wander in the mazes of darkness alone and without a guide. I am sure that the dearest and highest revelations come to us in the moments when we are alone with God. The presence of others sometimes seems to break the spell of sweetness that exists around the spirit that seeks for the holy right to commune alone with him. Even the presence of a dear friend might cast a shadow between the seeking soul and God, and in some degree drive away the Holy Spirit that comes to bless our lives. God never fails of meeting the one that seeks for the divine influence of his Spirit, whether it be in the glowing morning; the bright noontide, or in the holy hush of night. His care over us is the same in one hour as another.

If the poor human heart is full of cares and troubles such as come to every life, if the soul is crushed almost to the earth by the heavy burdens, if every nerve and fiber groans with agony, there is no sweeter and surer relief than to fly to the sacred presence of Him who never fails to lift the load of sorrow from the suffering one. If the path of duty is lost to the tear-blinded eyes, if the wanderer is bewildered amid the shadows of the way, how oft has all been made plain by the sweet soul-communion with Jesus!

Oh ye who are "weak and heavy burdened," ye who are sick and wounded in life's great battle, ye who with bleeding feet are journeying up life's rocky steep, seek for this holy privilege of communion with God's blessed Spirit, and he will bear the burdens for you! —*Sel.*

—Those hearts that beat for others and long to do them good, seeking to make them happy, are the happiest on earth.

## The Review and Herald.

"Sanctify them through Thy Truth: Thy Word is Truth."

BATTLE CREEK, MICH., JAN. 1, 1884.

URIAH SMITH, EDITOR.  
J. H. WAGGONER, }  
GEO. I. BUTLER, } CORRESPONDING EDITORS.

### THE REVIEW—VOLUME SIXTY-ONE.

OUR people are already somewhat familiar with the aphorism that "we are not doing one-twentieth part of what we should be doing." We should no doubt be able to realize this in a general sense if the veil could be lifted, and we be permitted to behold the mighty forces everywhere at work bearing the world along as on the bosom of a resistless tide toward the consummation of all things; if we could see as it is, the plotting and scheming of nation against nation, corrupt political influences, religious apostasy, the world's cold selfishness, the growth of pride, the arrogance and oppression of ill-gotten wealth, the scowl of vengeance which is fast overspreading the faces of the million masses, the outbreathing of man's worst passions, till blood touches blood, the fulfillment of prophecy, and above all, the countless hosts of demons which have been let loose upon the earth as manifested in Spiritualism, working with fierce and fiendish energy to bind the world in their fatal snare, and on the other hand, the mountains filled with the chariots of God and the horsemen thereof, ready to perform their last work in a probationary world.

But especially in some particular points we have long thought that not all was being done that should be done. We call particular attention to the circulation of the REVIEW. This paper has been from the beginning of the message which we believe is the last to go to perishing men, the organ and exponent of this work. From the records of its columns may be traced the principles and polity of this cause, its advance movements, its struggles and victories, through all its progress. The growth of the work in these later years has been in many respects remarkable. Its friends and adherents have increased greatly in numbers. Yet the subscription list of the REVIEW runs along year after year at about the same figure, the accessions being scarcely more than the losses. Without stopping to inquire why this is so, any of our patrons will be ready to admit that it ought not to be so.

With this number the paper enters upon its sixty-first volume. It begins to have a right to claim a little of that veneration which is due to age. It appears in a new dress, with other features which the majority of our readers will no doubt consider improvements in its mechanical appearance. Good stock, like that which appears in the present issue, will be used. No labor will be spared to give the journal a neat and creditable appearance, and no pains will be deemed too great to fill it with the choicest and most valuable matter.

But publishers and subscribers must work together. Editors may rack their brains and turn night into day in gathering, criticising, arranging and writing, articles for the paper; and printers, proof-readers, pressmen, clerks, and mailers, may act their part to have everything neat and correct; yet this will not give legs to the paper that it may run through all the land and visit every one who needs the light and truth which it has to bring. This must be done by the rank and file outside. They must help it on its way after a godly sort, introduce it to new readers, conduct it to new homes, urge it upon the attention of the people, and strive by all means to interest them in the soul-saving themes of which it treats. Will our

friends do this? May we count on your co-operation? With the present numerical strength of our people, the REVIEW should have not less than ten thousand Sabbath-keeping subscribers, and visit thousands of homes outside.

It is designed to present in the REVIEW the coming year the leading points of our faith, both to put our own people in renewed remembrance of these things, and for the benefit of those who may be induced to investigate the positions we hold. To this end, articles will be secured new and fresh from the best sources at our command on such themes as the following: The Messages, The Sabbath, The Advent, The Signs of the Times, The Sanctuary, Spiritualism, The Prophetic Periods, Order of Events in the Judgment, Chronology, The Saints' Inheritance, Ministration of Angels, Sunday in the New Testament, History of the Sabbath and Sunday during the first Five Centuries, Immortality through Christ, The Inspiration of the Scriptures, Matthew 24, The Millennium, etc., etc.

The time is short. Our opportunities for warning the world are gliding rapidly away. The time in which men can turn and be saved shortens fearfully with every passing year. Are there not indications that even now the Spirit of God is beginning to be withdrawn from the earth? But, as the apostle says, how "shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard; and," our ministers being so few, "how shall they hear," except they—read!?

### TO WHAT WILL IT LEAD?

At the Cleveland Convention of the National Reform Association, Dec. 12, the claims of Christ as the *political* ruler of this nation were strenuously urged. The language used by those who discussed this point was such as to clearly imply the thought on their part that to electioneer for Christ in a political sense, would be as pleasing to him as to the average ambitious office-seeker. They emphasized the point that they spoke for him, not religiously, or spiritually, or ecclesiastically, but *politically*.

The argument ran thus: God has raised Christ up to the supreme rule, and clothed him with all authority, "far above all principality and power and might and dominion, and every name that is named, not only in this world, but also in that which is to come." Eph. 1:21. From this it was claimed that Christ has been given the dominion of the world in its present state; that he has a kingdom outside of, and separate from, his church; that his church sustains to him a different relation from that of the nation in general; that the church is his body, of which he is the head; but that the nation is his subject, of which he is the ruler.

And to further prove this, appeal was made to the prophecies of Daniel, and of John in the Revelation; and those passages which point out the future glorious reign of Christ in the immortal state, were claimed to have their application to this present state.

For such a recognition of Christ, as the civil and political ruler of the nation, they contend; and they declare their fixed purpose to continue their efforts till it is secured.

And this being once gained, what follows? If Christ is the ruler of the nation, the nation in its national capacity must be governed solely by his will. But what is his will? and *who shall make it known to the nation?* Who, indeed! but that organization which bears the peculiar relation to him of the body to the head; that is, *his church*. And if the church is to interpret Christ's will to the State, how shall she do it? How, indeed! but by some ecclesiastical council, or some duly constituted *head*? Then we have the civil power

subordinated to the ecclesiastical, and a union, to all intents and purposes, of Church and State; and then we have "*an image to the beast*." The movement which these gentlemen are urging forward with such zeal, traced to its logical outcome, means just this—nothing more nor less!

Is not this the very soil in which the deadly upas tree of popery took root and found such luxuriant nourishment that it cast, for a time, its blighting shade over all Christendom? Viewing this movement, marking the strength and influence which it has already attained, listening to the plain avowal of its purposes, and witnessing the spirit with which the avowal was made, we say with no misgivings nor fear of failure—the image is on its way! the last moloch which Satan will have the privilege of rearing in his long, but now almost finished, warfare against Christ, his truth, and his people.

### IS SOCIETY GROWING BETTER?

THE Boston Correspondent of the *Christian Union*, makes use of a comparison in reference to the increasing corruption of this age and the means designed to counteract it, which does not appear at all hopeful. He says:—

"I have read of an asylum where new comers are set to exhaust the water flowing through a trough constantly supplied by an inflowing stream. They are told to dip the water out with a cup; and if they continue dipping, dipping, hour by hour, day by day, the conclusion is reached that they are imbeciles. Is Christian civilization acting a similar farce? With its boasted education, amelioration, philanthropy, reforms, progress, is corruption, vice, sin, destruction, flowing in at the source of society as fast as it is reformed and saved from the steaming mass?"

The article goes on to discuss the evils that spring from the centers of corruption in our large cities, and what should be done to overcome them, without, however, expressing any hope that it will be done. The significant thought lies in the question, "Is corruption, vice, sin, destruction flowing in at the source of society as fast as it is reformed and saved from the steaming mass?"

### THROUGH OTHERS' EYES.

THE following statements appeared in the *Bible Banner*, of Nov. 22, 1883. Our readers will ponder them with profit:—

"We estimated, in a recent article, the circulation of the Seventh-day Adventists' weekly denominational papers at 17,000 per week, for 14,733 adult, census-recorded professors of that creed, or more than one weekly paper circulated by each person.

"We learned by their next paper, which we received, what indicates that their weekly circulation of the two sect papers is as much as 27,000 copies, or almost two papers a week taken and scattered by each person. This is one element of their earnest work. Who will wonder if they prosper?"

"Per contra, according to the census, as near as we can estimate, it takes four or five of such adults, called Second Adventists, as would profess their faith to the census canvasser, to pay for the circulation of one paper a week.

"Is there any faith in the Scripture proverb 'He that soweth sparingly shall reap also sparingly,' among those professors?"

### AN APPEAL TO OUR PEOPLE IN BEHALF OF THE REVIEW.

THE new year, with its burdens of responsibility, is upon us. It will no doubt be the most important year in our history hitherto. We are nearing the day of God, and the greatest events the world will ever have seen are just before us. We have reached an era in the history of this work for which many



have long been looking with the greatest interest. Our people are arousing, and important movements are being inaugurated to make the work effectual. Our brethren in different Conferences are manifesting unprecedented liberality in bestowing their means to carry on the good work. Their hearts are opening, and the cloud is lifting. The message is onward, and the powers of darkness cannot stop it; for the Lord is our helper. We enter 1884 with the highest hopes of success. Nearly forty years have passed since the memorable epoch of the closing of the prophetic periods. The great consummation of our hopes cannot be much longer delayed. Victory will soon be ours if we are faithful to our holy trust.

But the last and greatest conflict with Satan and his host is yet to be fought. The duty of warning the world of its approaching doom is committed to our hands, and we shall be recreant to the most solemn trust ever committed to mortal man if we are unfaithful to it. Every agency in our power must be used in this crisis, to arouse our people and the world around us to a sense of their danger, and the importance of the needed preparation for it. Our people must become an army of earnest, devoted missionary workers. Every one must be a true soldier of the cross, and use his utmost endeavors to send out light and truth into the "regions beyond." Souls must be searched out. The honest must be reached. Our publications must be scattered everywhere, and vigorous personal effort must follow them wherever they go. What shall the attitude of the REVIEW AND HERALD be at such a time? and what is the duty of our people concerning it?

We commend to its every reader the able editorial of Eld. Smith in this issue, concerning the REVIEW for 1884, and ask for it careful consideration. Let it be well weighed. Is it not a great wrong that the circulation of the REVIEW should remain stationary so long, and its influence be thus crippled? Is it not high time that we should all rally, and make one united effort to give our leading paper,—our church organ,—the place its position entitles it to occupy? We believe it is. Hence the trustees of the Publishing Association, and the editorial managers of the REVIEW, have determined to make a powerful effort to place the circulation of the paper where it should be; and they ask the cordial co-operation of all our people to help them bring about this good result.

They purpose first to make the REVIEW just as good a paper as they have ability to make it. They ask our ministers and writers to assist them by furnishing articles on a variety of topics,—brief, pointed, and full of the spirit of this message,—articles that come from the heart, and that will reach the heart. The reader will notice the list of subjects Bro. Smith mentions, which will be discussed through the columns of the REVIEW the present year. They comprise the cardinal doctrines of our faith, the main points in the message we are giving to the world.

We expect to change in some respects the policy which has been pursued in the past. The REVIEW has been considered our church paper, and because of this the doctrinal truths held by our people have not been treated as fully as they were before we had a pioneer paper. It has been thought that our people have been quite fully acquainted with our doctrines, and therefore they did not need to have them presented very much in our church paper; so other matter has been quite largely substituted, and the REVIEW has more nearly resembled other religious papers than when it contained more of the doctrinal.

We question seriously whether this matter has not been carried too far. There are many of our people who are lamentably ignorant of the reasons of our faith. They have, while pursuing their busy avocations, forgotten many of the truths of this message which they heard when they embraced

it. While some points are remembered, others disappear from their minds. The beautiful, symmetrical chain of truth is thus broken, and much of its force is lost. We question whether this is not one reason why some drop out, and apostatize from the faith. It seems to us that with the evidences for our faith fresh before the mind, no one could give it up, these positions being so clearly in harmony with the word of God.

We have no faith whatever that good talk about devotion, prayer, and the ordinary duties of religion, however good in itself, and however necessary, can supply the place of the glorious doctrines of the last message. These must be brought prominently before this generation, and they must ever be burning brightly in our own hearts. Otherwise, our zeal will lag, and our piety become like that of those around us who have no faith in these truths. These glorious doctrines have ever given point and life to our work.

At this important time, these truths must be brought before our people in fresh, clear, pointed, inspiring articles, and we believe the influence will be excellent. In every paper there should be more or less of these doctrinal subjects mixed in with the other interesting matter of the REVIEW. We firmly believe this will make the paper more interesting and more profitable for our own people than any other course we could pursue.

This is the policy decided upon for 1884. Our message and our work must be the all-absorbing themes of interest to every true Seventh-day Adventist from this time onward until time shall close. Why, then, should not these truths be kept constantly before our people, as well as other interesting matter? That this is the proper course is too plain to need further argument.

We now raise an interesting question. If the REVIEW constantly publishes doctrinal articles which will increase the faith of our people in the principles of the present truth, why will it not be a paper which it will be profitable to circulate among those not of our faith? We ask our brethren everywhere to consider this question. We believe the time has come for the REVIEW to reach a far larger number of readers than it ever has before. A combination of influences has for years kept its circulation down to six or seven thousand. Its size has been enlarged, and its cost increased about \$2,000 per annum. But the list of subscribers remains about the same year after year. This list should be doubled this very season. In order to accomplish this, we must obtain many subscribers from our own ranks, and also from others not of our faith, and the papers must be used in the missionary work. Is it wrong for the REVIEW to expect such patronage? Not if it is such a paper as will do good. Nothing should go into its columns which is unfit to be perused by the general reader. If personal matters and matter not of general interest need to be published, let them be put in an extra or supplement. The time has passed when such matter should go into the regular issue. The REVIEW already goes to many persons not of our faith.

We have become fully convinced that we cannot hope for any large and permanent increase of our subscription list if the paper cannot have access to any but those of our faith. If we cannot appeal to our brethren to work and obtain subscribers for it anywhere and everywhere, it must ever be much circumscribed in its influence. If it is wrong to thus circulate it, there must be a reason for it. If it is unfit to be read by anybody under the shining sun, we should like to know the reason why. If it will not do all its readers good, it should be at once changed so that it will. We believe it should be filled with the best of matter, and that our brethren should help to bring this matter before all it will benefit.

We have tried time and again in the last eight or ten years to raise the REVIEW list to what it

should be; but we have failed every time to accomplish what was desired. Some increase would be made, but after a time the list would fall back about where it was before. The denomination has had a constant growth, but the circulation of our leading paper has remained about stationary for years. Why?—Because the REVIEW is our church paper, our people have not felt justified in appealing to any but our own people to subscribe for it. Our pioneer paper has received nearly all the attention of our missionary workers; and being used almost wholly among those investigating our doctrines, and being furnished everywhere in clubs at lower rates than the regular subscription price of the REVIEW, many Sabbath-keepers take it who do not feel anxious for the REVIEW. This leaves but a small field in which the REVIEW can obtain subscribers, thus hedging it around until it is inclosed in a comparatively small circle. It therefore makes little advancement in the number of its readers. We see no possible way to change these conditions until it is thought allowable to circulate the REVIEW anywhere. After ten years' experience, this point has become clear.

We wish to be fully understood on this point, and greatly desire that no one should misinterpret our meaning. We rejoice at the prosperity and increased circulation of the *Signs of the Times*. The list has been doubled the past year, running up to twenty thousand subscribers. We greatly desire that it may reach fifty thousand before this year closes. We feel that our brethren who have managed the *Signs* canvass, are entitled to the thanks of all our people for their efficient labor and their wise management. We would not wish to recall a single word that has been said in favor of extending the circulation of the *Signs*. It is an excellent paper, an honor to our cause, and is doing a noble work. We have personally spoken in its behalf many times, and expect to many more. Our brethren should ever labor to extend its circulation everywhere, while it remains our pioneer paper.

But what we wish our brethren to consider is this: While the circulation of the *Signs* is thus increased by careful management and hard work, should the circulation of our largest paper,—our church organ,—published at the center of the work, and by our largest publishing association, be left stationary year after year at about six thousand subscribers? We think not. We believe the time has come to give the REVIEW more attention. Let its field be enlarged. Let it have a chance to go everywhere. Let our people feel that it is right to obtain subscribers for it anywhere and everywhere. Let our missionaries use it to a reasonable extent as well as the *Signs*. We believe these positions are consistent and sensible. Indeed, at a recent meeting of the Publishing Association Board where these matters were considered, all the members of the General Conference Committee being present excepting Eld. Olsen, all present gave their consent to this programme, when presented substantially as above.

We therefore ask our brethren everywhere to make one mighty effort to increase its circulation the present year till it attains reasonable proportions. Circulars will be sent out to the presidents and secretaries of our tract societies, asking the assistance of all the members in this good work. Offers of special prizes and extra inducements will be made to any one to obtain subscribers in large and small quantities. We mean business. We are determined that the REVIEW shall be read by more people the coming year than ever before in any year of its existence. We want every Seventh-day Adventist who speaks the English language to have the REVIEW. We want many not of our faith to read it also. Will not all the presidents of our State Conferences and tract societies help us in this work? Will they not use it more or less in the missionary work? We mean to make the paper so interesting that our brethren

will want it to use in all parts of the field. Help us, brethren, to make its influence extensive and powerful for good.

GEO. I. BUTLER, *Pres. Gen. Conf.*

#### RELIGIOUS INTERESTS AT THE COLLEGE.

In an article in the present issue Eld. Littlejohn refers to several interesting College items; among others, the missionary work and the religious interests. These points are of such absorbing interest that we cannot refrain from adding something on the same subject. There has been no question before the managers of the College which they have felt so anxious about as how to make the religious interests of the College such as they should be. The troubles of the past, and the future welfare of the College and of the cause, make this a question of the deepest interest.

The College belongs to the whole cause. Our brethren from Maine to California helped to build it. Its shareholders reside in every part of the field. It is not a local institution peculiar to Michigan in any sense. That Conference is much favored in having it within its borders, and should therefore show a special interest in its prosperity. But the College belongs to the "Seventh-day Adventist Educational Society," *i. e.*, to our whole people, and if God's blessing remains upon it, it will ever be our most important educational institution. Its location is more central than any other, and it should excel all others in the numbers attending it, the excellence of the instruction given, and the religious benefits derived from it by the students. There are religious privileges here of great importance. Eld. Smith's lectures are very valuable, and hundreds of our young people should listen to them yearly. The Sabbath-school and the Bible lessons in the College are most important.

Every effort, therefore, to strengthen the religious influences and make them what they should be, is worthy of consideration. We have attended the prayer and social meetings Sabbath evening several times, and have enjoyed them much. A large number of testimonies were given, many of them with deep feeling. Often several would be on their feet at once. These meetings are well attended.

We expect the Tract and Missionary Society organized will be of great benefit. We have attended the two meetings already held, and mean to attend all others when we are in the place. Many of the young people seem to be anxious to take hold of this work with zeal, and do all they can. We hope for much good from the missionary class to be held next term under the instruction of Sr. Sisley. She is well qualified to impart instruction in this important branch, having been in years past the secretary of the S. D. P. Association, and auditor of several of our institutions, which is abundant proof of her competence to give instruction in keeping the accounts necessary in our societies. Her heart is full of interest for the missionary work, and we believe God will greatly bless this new movement.

Here will be a new opportunity for the education of missionary workers for all parts of the field. The coming term will be a most important one. We trust our brethren and sisters in Michigan and other States within a reasonable distance, will appreciate these opportunities for instruction afforded by the lectures of Eld. Smith, and for preparation for the missionary work. A better opportunity may never be given. G. I. B.

#### A DESIRE FOR OTHERS' GOOD.

It was an interesting occasion when Jethro, Moses' father-in-law, visited the camp of Israel. That people had left the land of bondage, had crossed the Red Sea, and had reached the vicinity of Sinai, when Jethro came to the camp, accompa-

nied by Moses' wife and children, who had been left behind when he went down to Egypt to bring his people from bondage. There was great rejoicing when this meeting occurred. Jethro was evidently a man of wisdom and good judgment, as well as a worshiper of the true God; and Moses was greatly relieved of the heavy burdens he was bearing by following his excellent advice. He tarried with them for a long time, and saw the wonderful display of divine power in the giving of the law, and other manifestations of heavenly glory.

When the host made ready to depart from that memorable locality to go to the land of Canaan, Jethro proposed to return to his own country. But Moses said to him: "We are journeying unto the place of which the Lord said, I will give it you; come thou with us, and we will do thee good; for the Lord hath spoken good concerning Israel." Num. 10:29. They were going to the promised land,—a good land, flowing with milk and honey, a land typical of the glorious future abode of the people of God. It was one of the richest lands on earth,—a land of corn, of wine, of oil, of springs of water bursting out of the hills, of figs, and pomegranates; a land where want was seldom known. Moses, in the generosity of his heart, wanted others to share these blessings with them. He could not think with satisfaction of his respected father-in-law remaining in that sterile wilderness of rocks and deserts, while such a good land was before them. His heart was large, and he wanted him to enjoy the promised blessing of the people of God.

This is ever the feeling of God's true servants. They cannot feel well pleased to see others left behind in the world's deserts of sin and darkness. They are not selfish. They want others to enjoy the great blessings of the heavenly Canaan with them. The language of their hearts is ever, "Come thou with us, and we will do thee good." Can we not reach many around us by cherishing this spirit, and see them at last safely housed in the city of God? Truly we can, if we feel this desire strong enough. How happy their presence there will make us feel in that blest day! G. I. B.

#### DEATH OF SR. ANNA M. OYER.

It is with pain that we announce that death has again entered the ranks of our mission laborers, and our hearts are again bleeding under a blow which though long expected is none the less sad.

Sr. Anna Oyer was born in Springville, Erie Co., New York, in 1852, and died at Bale, Switzerland, Nov. 26, 1883, thus lacking four days of completing her thirty-first year. She became a member of the Presbyterian church at the age of nineteen, and not long after this became interested in present truth. In the spring of 1877 it was my privilege to administer to her, with others, the ordinance of baptism. An older sister, the only member of her family who witnessed the rite, was with her during the last few months of her sickness, and was the only one of the family circle who was permitted to share in the last sad offices.

In the spring of 1879, Sr. Oyer, decided to give herself more actively to the work, and went to Rome, N. Y., to assist in the work of the tract society. In May of that year she sailed for Europe, in company with Eld. Andrews and his niece, where she has, until the hand of disease was laid upon her, labored earnestly and untiringly in connection with the mission at Bale.

About a year ago she took a violent cold, which aggravated a catarrhal throat difficulty, from which she has suffered for years, and which finally settled upon her lungs. From this time, the disease made steady progress, which the efforts of anxious friends and skillful physicians were alike unable to check. She bore her sufferings with Christian resignation and cheerful patience, and though it was her earnest desire to continue her work in the

cause where her services had been so efficient, she felt to resign all into the hands of the Lord, assured of her acceptance with him. Her death has left a large place vacant, and her labors will be greatly missed, but we trust that her sleep will be for but a little while and her awaking near at hand.

Remarks were made on the occasion of the funeral by Bro. Ertzenberger in German from the Job 19:25, and the writer from Psalms 116:15. We laid her in the mission lot near where Bro. Andrews sleeps, looking forward a little into the future when our loved ones shall come forth to meet the Lord. B. L. WHITNEY.

#### THE CHICAGO TIMES AND THE SERMON ON SPIRITUAL GIFTS.

MANY of the readers of the REVIEW are aware that the *Chicago Times* is a secular paper which has a very large circulation and is celebrated for its success in collecting news of all sorts. Recently there have appeared in its columns several articles from writers prejudiced against our work. Feeling assured that the editors of that paper had not admitted those articles from any desire to injure us as a people, and being anxious to get the Scripture reasons for our faith in spiritual gifts as fully as possible before the reading public, I determined to make an effort to bring the matter before them through the medium of the *Times*. I immediately made a frank statement of my wishes to the editor of that paper, and received in reply a very courteous letter in which he consented to publish a sermon on the subject in question, provided it should not exceed four thousand words. The offer was a liberal one, but in the space allotted I feared I could not do full justice to the subject, and so I determined to make an effort to obtain the privilege of publishing a sermon which should contain six thousand words.

The President of our General Conference came to my relief, authorizing me to engage five hundred copies of the *Times*, which should contain the sermon on Spiritual Gifts, for general distribution. In process of time the discourse appeared in the Monday morning issue of the *Times* for Dec. 24. It occupies the most prominent place on the page usually devoted to sermons, and covers about three columns of solid matter. In it the scriptural argument for spiritual gifts is quite fully presented. No doubt it will be read by hundreds who will in this way become acquainted with our views on this important subject, and who, perhaps, could never have been reached through a religious paper. Is not the hand of God in this matter? May we not learn the important lesson therefrom, that even secular papers can be made the vehicles of getting our message before the world? We need not be discouraged even if our enemies steal a march on us by publishing their misrepresentations of us before the community are acquainted with us as a people. These very misrepresentations sometimes are so extravagant that they react upon their authors by creating a desire to hear the other side of the question.

In conclusion let me say that the five hundred extra copies of the *Chicago Times*, spoken of above, have reached the REVIEW Office, and now we are anxious that our brethren should send for them in order to put them into circulation where they will do the most good possible. For further particulars, see remarks below by Eld. G. I. Butler.

W. H. LITTLEJOHN.

The article above, by Eld. Littlejohn, speaks for itself. It is certainly a matter of deep interest to us that a discourse of this kind should be laid before the tens of thousands of readers of the *Times*. This discourse is a clear and pointed presentation of the Bible doctrine of spiritual gifts, written from such a standpoint as to interest the ordinary reader who had never heard on the subject. As will be seen, we have several hundred copies of

this issue of the *Times* on hand, which we shall be glad to supply to the readers of the REVIEW at five cents per copy. Let those who desire, order them at once.

G. I. B.

## COLLEGE ITEMS.

## PRESENTATIONS.

WE take pleasure in acknowledging in behalf of the College the receipt of the following valuable presents; viz., a set of fractional apples from Eld. W. C. White, and a set of Kitto's Encyclopedia from A. R. Henry. The first-mentioned articles are very serviceable in teaching fractions to children. They consist of wooden apples divided into eighths, quarters, halves, etc., thus enabling the teacher to give an ocular demonstration of the principles involved in the addition and subtraction of fractions, etc. The Cyclopedia is one of the very best, and one to which the students will have frequent recourse in studying the Bible.

We take this occasion to say to the friends of the College that our library is not what it should be. The present collection must be enlarged considerably before it will become what a College library ought to be. If there are any persons who would like to contribute of their means in order to enable us to purchase such books as are really needed, their donations will be thankfully received, and their names inserted as the donors in the books purchased with their money. Should any one have in his mind any particular book or set of books, which he would like to present to the College, he can ascertain, by corresponding with us, whether they are such as we would be glad to obtain.

## ENVELOPES.

In a recent number of the REVIEW, we advertised that we would mail to any address two bunches of envelopes, on one end of which is placed a cut of the College and a brief advertisement of the same. These envelopes are of a fine quality, and are being ordered quite largely. They are four and five inches in length, and are of amber, white, and cream colors. Please send your orders directly to Battle Creek College, instead of ordering through the REVIEW Office.

## VIGILANT MISSIONARY SOCIETY.

A Tract and Missionary Department is to be instituted in the College the first of next term, for the purpose of giving instruction in all branches of the missionary work. Sr. W. C. Sisley, who has for many years been an active and very successful worker in the T. and M. field, has been selected as teacher in this department, while her husband, who is vice-president of the Tract Society of the State of Michigan, will have the general oversight of the department. A College V. M. Society has already been organized, with W. C. Sisley as president and six of the students as vice-presidents. Fifty-five united with the society the first evening. This number will no doubt be doubled in a short time. It is expected that the society will enter upon active operations immediately, selecting for itself a special field of labor, and working it up to the best advantage possible. It is designed to have the class, when instituted, work through the society, thus making their instruction practical as well as theoretical. Those who belong to the class will be instructed so as to qualify them to fill the various offices in the Tract Society from the director down, as well as the positions of colporters and canvassers.

It is expected that the T. and M. Department will be permanently connected with the College. We shall look for a large class in this department next term.

## BIBLICAL LECTURES.

Eld. U. Smith lectures regularly in the College each morning at 7:30 o'clock, on subjects connected with the system of truth which we hold. These

lectures are clear and convincing, and are especially adapted to those who wish to prepare to enter the ministry. Those in attendance upon Eld. Smith's lectures at the present time number about fifty, being one of the largest and most promising classes which has ever attended the Biblical lectures in Battle Creek College. As Eld. Smith takes up the points of the truth successively and treats them separately, those who shall enter the class within a few days will get the benefit of nearly the whole course of lectures.

W. H. L.

## OUR SCHOOLS.

THERE is no enterprise at the present time among S. D. Adventists which is more important than their educational interests. Our work is entirely different from that of the denominations around us. We have a special message to the world. We believe that the time is fully come when a special preparation is necessary to stand in the storm that is right upon us. The judgments of God are already in the earth; the cyclones, the tidal waves, the earth-quakes in different parts of the world, all indicate that the earth is soon to be removed like a cottage. Ere long the slain of the Lord will be "from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered, nor buried: they shall be dung upon the ground." God has committed to his people a most solemn warning, which should go to the ends of the earth,—to every nation, and kindred, and tongue, and people. Many who embrace the truth are individuals of intelligence and ability, and could they be properly instructed in the nature of the work, and taught how to fill positions of usefulness in it, they would readily consecrate all their powers to its advancement.

In nearly every Seventh-day Adventist church, there are small children. These children, while gaining their education, should be under the molding influence of persons of practical piety and experience in present truth. In this way they may be prepared for the coming storm. The Waldenses did not consider it safe to intrust the care of their children to persons who had not been ordained to the ministry, and no one was thus ordained until he had proved himself worthy of that office by a three years' experience in the missionary work among their bitterest enemies, the Catholics. But we, looking for the second coming of Christ, and believing that just before us is the most terrible conflict ever witnessed, with all this knowledge, have not attached any such importance to the education of our children.

We have two objects in establishing schools: First, to provide a sort of training school, where the Bible, missionary work, canvassing, and colporter work are made a specialty. We need training schools for mature minds, to fit teachers to go forth and teach children who cannot attend our larger schools, and also to educate ministers and missionary workers to labor in all the different branches of the work of saving souls. The influences surrounding these training schools should be of an elevating, refining character. Those attending them should not only be taught a knowledge of the truth, and how to present it, but how to enter all classes of society so as not to give offense. They should also be taught how to labor with their hands, and they should acquire such habits as will make them useful in any place, and under all circumstances. The teachers should be those who fear God, individuals of refinement, who are true ladies and gentlemen. Even the scenery where schools are located will have much to do in molding the minds of the students and fitting them for usefulness.

Three schools have already been established with these objects in view, one in California, one in

Michigan, and one in Massachusetts. Every Conference cannot be at the expense of such a school as this, but every Conference should have teachers from such schools, so that the same spirit may be infused among our children everywhere, and the nature of the time in which we live be kept before them. The teachers who go from these schools should not only be acquainted with the missionary work, but should know how to organize local societies, and give instruction in writing letters and sending the proper publications to correspondents. Experienced missionary workers have been successful, by correspondence alone, in bringing small companies into the truth, and leading them to organize missionary societies, establish Sabbath-schools, and conduct their meetings as they are conducted by our churches best disciplined in the missionary work. It is not because of a lack of ability that no more can do this, but from a lack of knowledge how to do it. Instruction to meet this want should be given in our schools. Sisters should be instructed in the culinary department. Useful trades should also be taught. This would provide physical exercise, and aid in forming correct habits. The deportment of a minister often preaches more effectually than what he says. It is important that the sciences be taught, and taught well; but it is far more important that correct habits be formed, and that the personal influence be such as will gather with Christ.

Those who connect themselves with such schools, and bear a part in thus molding and fitting students for usefulness in the cause of God, fill as important a position as any minister who stands behind the sacred desk. They should have that love for souls which will lead them to willingly take their lives in their hands, if necessary, and work as faithfully and devotedly as the minister who goes to foreign lands. It is such schools that are needed now. It is not expected that those individuals who wish to labor in the cause, will devote three or four years to obtaining an education before they do anything, but that, after attending such a school for a few months, they will go into the field and do the best they can; then, if they are deficient, they can return to the school, and after another short drill, go out again to labor in the cause of God.

There never has been a time since man fell that educators were needed as we need them now; and every student that goes from the school should be an educator in the sphere in which he labors. If he is but a canvasser, he should know how to teach others to canvass. It should be the same with the colporter; and the minister, who is Christ's ambassador, should be a superior educator. Thus there should exist between the laborers in the cause of God and the school itself, a union which can never be broken. If this is not the real object of our schools, we fail to see their utility.

The call for \$50,000 as an endowment fund for the College at Battle Creek is none too large, and it is not made any too soon. But an important question is, Who should raise this money? We believe that there are five men in the State of Michigan who would consider it a privilege to put in \$10,000 each, or ten men who would put in \$5,000 each, to make up the fund. There could not be a safer or better investment in the world. It would yield them an eternal interest in the kingdom of God, and we believe that such donations will be made when our brethren see the importance of the work. Let the same interest be taken by the State of Michigan in this enterprise, that is already shown by our brethren in California and New England, or even in New York and Pennsylvania, in their other enterprises, and before even another season passes by, it could be said that no more money is wanted for that enterprise.

It will not be many years before Jas. 5:1-3 will be fulfilled.  
S. N. HASKELL.

#### RECOLLECTIONS OF THE PAST.

It was decided at our late General Conference that I should labor a few weeks in the State of New York. This is my native State; and a sight of places where much of my early life was spent, naturally revives past scenes. Some of the events connected with my religious experience and ministry, show the goodness of God as manifested to those who believe and trust in him.

I was born in Victor, Ontario Co., Jan. 26, 1832. My parents were Methodists. My father was an earnest local preacher in that connection. When I was about seven years of age he died a poor man. Being the third of five children, my mother placed me in the family of my grandfather, where I remained about eight years. My grandfather was a devout Christian. He was a class-leader and steward of the same church as that of my father. No matter how busy the season of the year, he always had time for morning and evening worship with his family. This, in his house, was not a mere form. Hundreds of times have I seen him rise from prayer with his face bathed with tears under a sense of God's presence. If he had threshers, harvest hands, or other workmen who might be ungodly men or scoffers, he would take time, not only to read a chapter from the Scriptures, but to make appropriate remarks on the same; and in his earnest prayer which followed, his heart seemed to take them all in. On such occasions, some who were full of jesting and oaths before breakfast and worship, were sober and thoughtful the rest of the day.

If any ask, Whence came his courage and zeal? the answer is, He trusted in God. During the entire year, he was the first in the house to arise. The first part of his morning hour was spent in prayer; and at the close of the day, when his labors were over, he resorted to his secret place for devotion. Many times, after seeing him go to the place, have I cautiously drawn near to hear him pray; for even "Johnnie" was a subject of his prayers. That spot where he so often prayed, to me seemed sacred. We may well understand why his morning was filled with calm trust, his day with careful words, and his evening with instructive counsel or cheerful song. He trimmed his lamp at God's throne in the morning, and lit the same at his sanctuary by night. Many of my early religious impressions were doubtless deepened by the example of that man of God.

In the advent movement of 1843, my grandfather was a believer in the doctrine of the near coming of Christ. The explanation of the passing of the time as now taught by S. D. Adventists he did not have; but to his dying day he would say, "I will do" so and so "if the Lord does not come." *The Midnight Cry* was taken by this family during the time of its publication, and loaned to different families. Often have I been sent to take it from one neighbor to another, that all might read it who wished to do so. Although then quite young, the reading of this paper greatly interested me. During the winter of 1843, this family went three miles every night for six weeks to attend lectures on the second advent of Christ, delivered by Eld. Adams, of Lowell, Mass., and Eld. Barry. I had the privilege of hearing one lecture by Eld. Barry from the text, "There was silence in Heaven about the space of half an hour." His subject was the final Judgment. He had, on that occasion, a congregation of about two thousand, every available standing place in the house being filled. The greatest attention was given to the word spoken, and there was "silence" between his sentences.

At the close of his discourse scores went forward for prayers, I among the rest. After prayers, persons who had been selected to talk with the penitents came around. One man came to me and said, "Well, Johnnie, you have decided to be a good boy. I am glad of it," and went on. I felt disappointed. I longed for some one to tell me *how* to seek the Lord. I learned a few days after, by overhearing this man talk with my grandfather, that he did not think children under twelve years of age could understand much about religion. As I was only eleven, I thought my chance small, and therefore did not press my case. How much earlier in life might I have found peace with God, had there then been such encouragement given and efforts made to reach the youth as are now made!

Having been favored with good district school privileges while residing with my grandfather, in the spring of 1847 it was decided that I should go to live with my brother, and of him learn carriage-making. After working with him about seven months, he closed up business in Victor, and went to Adam's Basin, west of Rochester, to work at piece-work. So my apprenticeship ended. I then decided to attend the highest grade of the school in my native town, which purpose was carried out until the month of May, 1848. At that time Bro. Norton requested me to accompany him to Adam's Basin, on a visit to my brother. Thinking this would be a good vacation and a rest of three days from study, I concluded to go, little thinking that the next week would not find me at my place again in the school.

One of the days of our stay at this place was Sunday; and on that day an earnest Adventist minister gave two powerful discourses in a school-house north of Brockport. These meetings I attended. The evidences of the near coming of Christ were presented in a very forcible manner. I was most powerfully convicted of my sins and of the importance of an immediate preparation to meet the Saviour. The ambitious projects in my mind that had been fostered by the school and its associations, I saw must be resigned if God's service was my choice. There was a fearful struggle for a few hours; a life's destiny was pending in that decision, although not then fully understood by me. The minister made an appointment to speak at that house again in two weeks. When he made the announcement, it seemed as vivid as though audibly addressed to me that if I would be saved *I must be at that meeting*. The decision was made, and in that hour my earthly plans and worldly associations sunk into insignificance compared with the work of seeking the favor of God. Many a time in later years have I looked back upon that day's choice, and trembled at the contemplation. I praise God that through his mercy the decision was made as it was.

On Monday, before returning to Victor, I made a bargain with Randall and Sparling, of Adam's Basin, to work for them in their blacksmith shop, to learn carriage ironing. When the two weeks came around, I was out of school, removed to Adam's Basin, all ready for my apprenticeship, but especially determined to seek and serve the Lord. The two sermons I heard at that time greatly strengthened my purpose; and in a few days more, in a prayer-meeting held at the house of Bro. Jonathan Lamson, who then resided at Hamlin, I arose and took a public stand to be a Christian.

When I met Bro. Lamson, who is now almost ninety-one years of age, at the recent Newfane meeting, all these things were forcibly brought to my mind, and I again thank God for the decision made so many years ago.

J. N. LOUGHBOROUGH.

(To be Continued.)

#### JOTTINGS BY THE WAY.

Our company, consisting of more than thirty Sabbath-keepers, went aboard the car secured for our special use, at the depot of the Grand Trunk R. R., Battle Creek, Mich., on the evening after the Sabbath, Dec. 15, and were ready to start on our journey soon after midnight, on the morning of Sunday, Dec. 16, 1883. Our car was well filled with passengers and baggage—especially baggage. Indeed, at times it was really a question in the minds of some, if the passengers would not have to vacate in favor of their luggage. Could there be a better illustration of our dependence upon sublunary things? Shortly after one o'clock A. M., having bid farewell to loved ones, the wheels of our temporary domicile began to roll in the direction of the Pacific Coast. We spent the remainder of the night in attempting to sleep. We reached Chicago about 9 A. M., and were detained there until afternoon. The brethren in the city, understanding this, had made arrangements for a meeting in their hall, Room 2, No. 213 Madison street. Consequently, soon after our arrival, Eld. R. F. Andrews boarded our train, and earnestly solicited Sr. White and others to attend the meeting. It was not long, therefore, before we were comfortably seated in their hall (which I understand is soon to be converted into a reading-room), listening to a very interesting discourse from Sr. White. The number present was perhaps not less than sixty, and we were informed that, in the main, they were resident Sabbath-keepers. As we looked upon their serious and intellectual faces, we felt to thank God that this great and wicked city had even so many who love the third angel's message and who deeply feel the necessity of disseminating its glorious light to their fellow citizens. We feel sure that God will abundantly bless their labors, and to this end they have our prayers.

Sr. White's discourse to us on this occasion, lasting perhaps eighty minutes, was delivered with her usual freedom, in demonstration of the Spirit, and with power. It was a beautiful commingling of faithful warning and reproof, important instruction and advice, with sweet comfort, courage, and hope. The fixed attention, the hearty response, and the silent tear, gave unmistakable evidence that the solemn words of the speaker were making a lasting impression upon tender hearts. After a few words from Bro. Corliss and myself, with prayer and benediction, we repaired to our coach, hastily separating from newly formed acquaintances, but feeling that truly they were our brethren in the Lord.

We were soon on our way again, over the broad prairies, and through the pleasant towns and villages of Illinois. Although it was snowing, and the cold wind blowing briskly, and we were going swiftly, we could distinctly see the pleasant farm houses, dotting the prairie in every direction, and quite generally, as it seemed to us, nestling among clumps of undergrowth timber. About midnight we crossed the Mississippi river. Our porter, true to our request, awakened us as we approached the river, and from the window of our berth, with head upon the pillow, I gazed upon the broad bosom of the father of waters by moonlight. I am hoping to gaze by and by upon the river that maketh glad the city of our God.

H. A. ST. JOHN.

Kansas City, Mo., Dec. 17, 1883.

#### A CALL FOR THE IMAGE.

"SAYING to them that dwell on the earth, that they should make an image to the beast, which had the wound by the sword, and did live." "The civilization," says Dr. Merrick, "not based on Christianity, is based on the elements of its own destruction." This is true in principle; but a civilization based on Christianity *falsely interpreted*

is in equal danger. The fanaticism with which the National Reform Convention freely charged liberalists and those whom they were pleased to call heretics, is the soundest sense in comparison to their own expressed views. Says the Rev. Dr. Helwig, of Akron, O., "The Son of God should not be defrauded of what is his right." So they intend to vote him the ruler of the nations, and have "a kingdom of Christ separate and apart from the church." It seems that any one with the least grain of political or moral sense, can see that these same arguments were used in the days of Eusebius and Constantine the Great, and acted upon later by a thousand Torquemadas. What is this but the image to the papal beast? There is not a dignitary of the Roman church that ever did, or ever will, own that they have ever persecuted a saint of God, but they had what this great American Alliance wants; viz., a government subject to the church, in fact, a government of the church and by the church; for the church made the laws which the State was obliged to execute. So when Christian (!) men alone are elected and sustained by the suffrages of the people, the "kingdom of Christ separate and apart from the church of Christ" must inevitably be subject to the church, which this convention calls the Church of Christ. Such a church is not Christian, but it is a bold image of the church of Rome. Let us see. Mr. Helwig says, "Christ received the kingdom when he ascended and sat down at the right hand of God. The throne of his father David was begun then; he is now the king and has a visible dominion now, not alone in the hearts of the people."

Could he but see that our Saviour's reign is on the throne of the Father and not yet on his own, he and his coadjutors might escape the crime of plunging our beloved country in the awful vortex of carnage and blood. Dan. 2:35 and 7:27 with Ps. 110:1 are interpreted to mean that what the people will do, the nations when made Christians by law will do. When the cry of "personal liberty" and the "rights of conscience" is heard; that God, by them, will crush other things as he did slavery, and if in no other way, "dash them in pieces with a rod of iron."

This is the interpretation of the nature of the rulership of the kingdom which will subvert all other kingdoms,—a kingdom made out of the nation by this people and presented to Christ as the ruler of the nations. The church of Rome had one vicegerent; but this alliance is hydra-headed.

There could be no clearer definition of the law of God, and its claims than were made by these men. Speaking of the decalogue, it was again and again asserted in the most positive terms, that "it is as unchanged and as unchangeable as Heaven itself." And quoting literally from that code, they said that "not one jot or tittle can pass away till all be fulfilled." The law that God promulgated was not for Jews alone but for all. "Those who are guilty of transgressing any one of them will be judged by them whether in or out of the church."

How like our own is this doctrine; but when we consider that in this association God is not his own interpreter but the church is, it leaves plenty of room for fear. If it were truly the church of the living God, well might the nation be glad. The following statements by the same speaker are not a source of relief: "This nation is not pagan, nor Mohammedan, nor Mormon (it has been said nor Jewish), but Christian." "We do not want a union of church and State, but a union of the State and religion,"—a most beautiful garment, but a wolf inside. D. H. LAMSON.

—When we are most ready to perish, then is God most ready to help us.—*Luther.*

## Special Notices.

### TO DIST. NO. 4, INDIANA.

WE desire each society to hold its quarterly meeting at the regular appointed time, viz., the first Sabbath and Sunday in January, in order that the librarians may be able to report for the district meeting, which will be held at West Liberty in connection with the dedication of their church, the second Sabbath and Sunday in January. This will be followed by the State meeting at Oak Ridge on the third Sabbath and Sunday. At each one of these meetings we desire a full attendance of the brethren and sisters in our district. Important matters concerning future work will be considered. Come praying that the Lord may guide us in his work. J. P. HENDERSON.

### DIST. NO. 5, INDIANA.

THE churches of Northfield, Noblesville, Greensboro, Mechanicsburg, and Frankton, will please take notice that our State T. and M. meeting is to be held at Oak Ridge Jan. 16-22. We want a report from each local society sent to the district secretary in time for him to bring it to the State meeting. Let as many come to the State meeting as can do so, that a better understanding of how to labor in the missionary cause may be obtained.

Of all that is now before us to do, there is nothing of more importance than the missionary cause, and I doubt whether there is anything else equal in importance with it. It is as unbounded as the great cause of which it is a part, and none of us can afford to pass on without an increase of our interest and energies. You can scarcely conceive of the advance steps now being taken, and soon to be taken, unless you shall attend the meetings as the work progresses. The work is far in advance of what it was a few months ago. Come and see where it is. WM. COVERT, *Director.*

### GENERAL MEETINGS IN MISSOURI.

OUR meeting at Sedalia has just closed with such encouraging results that we feel extremely anxious that our brethren in the more remote parts of the State should have the benefits of a similar meeting. We have, therefore, decided to hold two other general meetings in the Conference. The first will be held at Nevada, Vernon Co., commencing Jan. 10, 1884, and continuing five days. The second will be held in the northern part of the State, either at Emporia or Half Rock, and will commence Jan. 17, and continue five days.

These meetings will accommodate the brethren in the northern and southern parts of the State, where no general meetings have been held for several years, and will meet a want long felt by the friends there.

Dear brethren and sisters, we earnestly appeal to you to make every reasonable effort to attend these meetings. Matters of importance will be considered. Come seeking God earnestly. Lay aside your worldly cares, and devote this time to gaining a new experience in the work and the blessing of God. DAN. T. JONES. } *Mo.*  
W. W. ALLEE. } *Conf. Com.*

### TO THE BRETHREN OF THE ILLINOIS CONFERENCE.

DEAR BRETHREN: As the time for the annual election of church officers is drawing near, allow me to call your attention to the following resolution which was unanimously adopted at the last session of our State Conference:—

"Resolved, That we recommend, in selecting clerks and treasurers, that our churches exercise great care that only conscientious persons, of prompt business habits, be chosen to these important offices."

It is a matter of much importance that the

quarterly reports from these officers to the State Secretary, be promptly made out and forwarded at the proper time. Failure here subjects the Secretary to great inconvenience and loss of time, and sometimes renders his work incomplete, to the detriment of the cause in the entire Conference. The great,—the *indispensable* qualification of the clerk or treasurer is, a conscientious desire to perform duty. Good scholarship is but a secondary qualification.

If we must needs have some *drones* in our ranks, let us, at least, be *officed* by workers.

Yours in the work,

A. K. ATTEBERRY, *Conf. Sec.*

### IMPORTANT MEETING IN MICHIGAN.

THE coming general meeting at Pottsville, Mich., the second Sabbath and Sunday in January, will be a meeting of great interest. No doubt the leading ministers of the State will be present. We expect to be there without fail. We want all the leading brethren of the State to come together for counsel, and to form plans for a general move this winter.

Our general meetings in November were a great blessing to this important Conference. It was fortunate for the cause here that they were held within the bounds of Michigan. Courage was inspired in many hearts. General meetings have been held in a number of States since with the greatest success. Our brethren are contributing liberally to important enterprises in their localities, and are moving with energy to carry on the work.

We do not expect Michigan to fall behind. With nearly three times the membership of any other Conference, having our most important institutions in her midst, and an intelligent, solid, and enterprising membership to rely upon, it is not too much to expect that this most important Conference will take a leading position in all that concerns the interests of this cause. This is her proper place, and this we believe she will occupy.

Therefore let our men of influence, ability, and means, as many as possible of all those who love the cause, plan to attend this meeting. Let us come together with an earnest desire to seek God and prepare for a great work. Let us shake off the conservatism which has too long bound us, and resolve in the strength of the Lord to lead out in the advancing march.

Important movements are to be made. We want everything which is done should be such that it can command the support of every loyal Sabbath-keeper in Michigan. In order that this may be so, we want to counsel together about every plan that is to be laid, and consider well every step proposed. Hence we want our leading brethren of influence and means present, so that their voice may be considered. Unless we greatly misapprehend the future, most important measures must be taken in this cause very soon. We cannot believe the true friends of the cause will discourage the work by their absence. This is a most important epoch. There will be no other that will compare in magnitude with it between now and the next annual Conference. Let us have a general turnout. GEO. I. BUTLER, *Pres. Gen. Conf.*

## News of the Week.

"Tidings of these things came."—Acts 11:22.

FOR WEEK ENDING DECEMBER 29.

### DOMESTIC.

—A heavy thunder and lightning storm passed over New Haven, Conn., Thursday. While it prevailed a strong smell of sulphur was noted.

—In the New York Superior Court Monday, Judge Truax refused a Chinaman, who had obtained his first papers, naturalization documents, citing the provisions of the anti-Chinese act.

—Twenty thousand coal miners in the bituminous regions of Westmoreland, Blair, Bedford, Huntington, Center, and Clearfield counties, Pa., are preparing to resist a proposed reduction of wages.

—The flood in the Ohio at Cincinnati has already invaded many cellars, and business men are removing their goods to places of safety. The water is still rising, the gauge at 8 P. M. Wednesday marking 46 feet, 8 inches.

—A dense fog, together with the large quantity of snow in the streets, impeded travel at New York Monday. The mails were hours late, and postal telegraphic communication with the South and West was severed.

—Near Salem, Ind., early Monday morning, the baggage car, a sleeper, and two coaches of an L. N. A. and C. train, went through a culvert, and the cars taking fire were consumed. Six persons were killed and ten wounded.

—Thursday, Dec. 20, ten thousand persons witnessed the opening of the new cantilever bridge across Niagara River. The bridge was tested by sustaining the weight of twenty locomotives and twenty-four cars loaded with gravel, without apparent deflections.

—In alighting from his coupé at his residence in New York, Monday evening, General Grant slipped and fell upon the icy sidewalk, being painfully wounded near the hip. No bones were broken, but the sciatic nerve was bruised, and the General is compelled to keep his bed.

—Dec. 22 and 23 witnessed a severe snow-storm throughout the United States and Canada, ending, in some sections, with rain. In New England, New York, and Canada, the thermometer ranged from 10 to 30 degrees below zero. Disastrous floods are feared along the Ohio River.

—Last Monday an avalanche, dashing down the Marshall Basin, in Southwestern Colorado, buried the Mendota Mine shaft-house, in which were fourteen men, eight of whom were killed instantly and two wounded. Four others burrowed their way out from the mountain of snow.

—The past year has been one of terrible disaster. The *Inter Ocean* publishes a list of accidents for 1883, and calls it "a record of calamities unprecedented in the history of the world." Over 100,000 people were killed by accident, without including the multitudes swallowed up by war and pestilence.

—Information has recently been received of a volcanic eruption which occurred in Alaska, Oct. 6. Mount Augustin was split from base to summit, an earthquake wave 30 feet high overwhelmed a settlement of fishermen on English Bay, a new island 75 feet high and a mile and a half long was formed, and two extinct volcanoes burst into activity.

—Last Friday while a party was returning to Ouray, Col., bringing the bodies of the men killed by the avalanche at the Virginia mine, another snowslide struck the sleds containing the corpses, carrying them 2,000 feet down the mountain, whence they plunged 500 feet over a precipice, where they must remain until spring. The party reached Ouray half dead from exhaustion.

BLOOMINGTON, ILL., DEC. 23.—Carl Gull, a German aged 60, died to-night, from trichinosis. His son, aged 22, lies in a critical condition. His daughter, aged 20, is also suffering intensely, while one Frink, a boarder, will surely die, as reported by the *Inter Ocean*. These cases were caused by eating raw pork sausage made from a hog raised by Gull at his home. A piece of the pork taken from a sausage about the size of a pin head contained ten trichinæ plainly visible under the microscope.

—Cincinnati suffered heavy loss by the leaking and collapse of roofs caused by Sunday's snow and rain-storm. The Ohio River rose rapidly Monday, the flood sweeping away 400 barrels of molasses at one point, and caving in the Oak street tunnel. The flood in the Licking River carried off a steamer and nine coal barges, and the surging of the Little Miami wrecked the narrow-gauge bridge and iron trestle near California. The rivers are rising at Pittsburg, and railway travel is greatly impeded by landslides and the destruction of culverts and bridges.

#### FOREIGN.

—O'Donnel was hanged at 8:2 o'clock Monday morning.

—The Mahdi is reported marching on Khartoum, which place he expects to reach in ten days.

—An earthquake shook Zebec, Bohemia, so violently Thursday that the people fled to the open country.

—By an accident to a passenger train Tuesday between Paris and Avicourt, many persons were killed and injured.

—Friday the remains of Commander DeLong, Dr. Ambler, and Mr. Collins were taken from Irkutsk en route to St. Petersburg. The coffins had been covered with flowers by the townspeople.

—At Harbor Grace, Newfoundland, Wednesday, a riot occurred between Orangemen and Catholics, resulting in four men being killed, eight mortally wounded, and eighteen or twenty slightly wounded. Great excitement exists in surrounding towns, and further bloodshed is expected.

Lisbon, Dec. 23.—There were two earthquakes Saturday. The first was not generally noticed, but the second lasted twelve seconds, being accompanied by heavy rumblings, awaking the population and causing a panic. There was some damage to old buildings and chimneys. At Setubal, eighteen miles southeast, the shock was so severe that many inhabitants rushed to the seashore.—*Inter Ocean*.

—The French forces under Admiral Courbet have captured Sontay. On the 14th instant the French captured the principal outposts of the place, embracing five strongly fortified villages. On the evening of the 16th, after seven hours' fighting, the outer enceinte was carried, and the defenders of the citadel evacuating it during the night, the French took possession next morning without further fighting. Admiral Courbet, in his official report to the Government, states that 3 officers and 67 men were killed, and 10 officers and 170 men wounded on the French side in the fighting before Sontay on the 14th. In the attack made on the 16th the French lost 14 men and 1 officer, and had 60 wounded, including 5 officers. Sontay is on the south bank of the river Song-ca, by which the French could enter China, and has been garrisoned by Black Flags, or pirates, and the Anamese. Possibly a small Chinese force has aided these. The position is twenty miles above that previously occupied by the French.—*Observer*.

#### RELIGIOUS INTELLIGENCE.

—Monsignor Capel, the Roman Catholic lecturer, sent here by the pope to convert rich Americans, in pursuit of his mission was in attendance as an invited guest upon W. A. Vanderbilt's recent ball.

—The Rev. Wilbur F. Crafts, Methodist pastor in Chicago, and Congregationalist at Brooklyn, was examined by the New York Presbytery, Monday, before being installed as pastor of the First union Presbyterian church.

—Mgr. Saverese, until recently the Pope's domestic prelate, left the Roman Catholic Church Sunday, and was received into St. Paul's American Episcopal church in Rome, by Dr. Nevins.

—Ex-Rev. Hoffman of Bloomington, Ill., who was expelled from the Methodist Episcopal church, charged with immoral conduct, began a series of sermons in the Opera House, Dec. 9, intending to found a new church. He had an immense audience.

—The pope indorses the project of a memorial church to Daniel O'Connell, the "Liberator," at his birth-place, Cahirciveen, County Kerry, and deputed Archbishop Croke to lay the corner-stone, to which he promises a donation.

—Kingston, Ont., Dec. 14.—At a bazaar in St. Paul's church last night it was voted whether Dr. Sullivan, Conservative, or Hartly, Liberal, was the most popular man. The friends of both assembled in force. At the close of the poll it was shown that Hartly was ahead, and the excitement became intense. A crowd rushed upon the platform, which broke down. Dreadful confusion ensued, and several ladies fainted. Dr. Sullivan's friends then seized and stuffed the ballot-box, and claiming their candidate had received a majority of the votes, presented him with the prize, an easy chair. Hartly's lawyers have written to the ministers of the church, threatening suit unless the prize be given to Hartly.—*Inter Ocean*.

—The attention of the civilized world has been arrested by the charge that the Jews of a certain European city had murdered a Christian girl to obtain her blood for purposes connected with their ritual. Indeed fifteen Jews were actually put on trial upon this charge. The public, however, will be glad to hear of the utter failure of the prosecution, and the unanimous acquittal of the accused. This trial has given rise to a discussion in which the question whether the Jews ever did use human blood in their religious ritual has been considered. The preponderance of authority, we are glad to say, makes it almost, if not quite, conclusive that the Jews never resorted to human sacrifices, and that putting to death, except in accordance with judicial form, was not countenanced among them.—*Mich. Christian Herald*.

—The semi-annual Love-Feast of the German Baptist Brethren, or Dunkards, as they are called, was held at Ephratah, Pa., November 22. The meeting-house, which is as plain as it can possibly be, has two rows of benches running the whole length of the room and forming middle and side aisles; two rows of benches placed on steps face these, forming the seats for the spectators; the tables, which were formed by the backs of some of the benches, were covered with long white tablecloths; large loaves of bread were cut into quarters and placed along the middle of the table; along the edges at intervals were placed white bowls,

which were filled with mutton soup; platters of butter were placed along the table, and knives, forks, and spoons enough for all those who were to take part. Ninety brethren and one hundred and forty sisters sat at the table; when all were ready two tubs were brought in with long towels; the brethren and sisters then removed their shoes and stockings, the men washing the feet of the men, and the women washing the feet of the women. After an address and prayer, and the singing of a hymn, they partook of the feast, at the close of which the communion service took place. The sermon closed with a prayer and benediction. All was done with the greatest evidence of deep religious feeling.

#### Obituary Notices.

"Blessed are the dead which die in the Lord from henceforth."—Rev. 14:13.

FRANCISCO.—Died of scarlet fever, in Hastings, Mich., Ray, infant son of B. L. and Laura A. Francisco, aged one year and six days. Remarks by the writer. L. G. MOORE.

DICKIE.—Died of diphtheria, at Fremont, Wis., Nov. 24, 1883, Effie M., only daughter of John S. and Maggie M. Dickie, aged four years, ten months, and fourteen days. This brother and sister have within twelve days laid their only son and daughter in the silent tomb; but they hope to meet them soon, with all the redeemed of earth. JAMES HILTON.

HORNER.—Died near Townsend, O., Dec. 9, 1883, Thomas R. Horner, aged eighty years, ten months, and twenty-three days. He embraced the present truth in 1848, under the labors of Eld. Loughborough. He died an adherent to the truths of the third angel's message. We believe that he sleeps in Jesus, and will soon awake to everlasting life. Words of comfort were spoken by the writer to an attentive audience. A. M. MANN.

CHAFFEE.—Died of paralysis, in Dunn Co., Wis., Oct. 17, 1883, Bethiah B., wife of A. W. Chaffee, aged sixty-six years and one month. Sr. Chaffee was born at Bath, N. Y. She embraced present truth in 1858. Her life was ever in harmony with the truth she loved. In 1881 she moved to Wisconsin and joined the church at Knapp. Truly the church has lost a mother in Israel. Bro. Chaffee is left, but not without hope. Five children are looking for that "blessed hope." Words of comfort by the writer. R. M. FOSTER.

(Signs of the Times please copy.)

PHELPS.—Died at Crow Wing, Minn., Dec. 8, 1883, after an illness of about three weeks, my father, Aaron G. Phelps, in the seventy-fifth year of his age. He was born in Waitsfield, Vt., and in youth manifested a desire for pioneer life, emigrating to Wisconsin at an early day. He was converted under the labors of the Methodists. In 1850 he embraced the faith of Seventh-day Adventists, and traveled over one hundred miles on foot to attend their first Conference in Wisconsin. He was a firm believer in present truth to the day of his death. We hope to meet him, with those who have fallen asleep before, when the Lifegiver comes. Services were conducted by M. D. Everest, Baptist. H. F. PHELPS.

RICKETT.—Died at Pawnee City, Neb., Dec. 11, 1883, of typhoid pneumonia ending in congestion of the lungs, Bro. R. S. Rickett, in the forty-fifth year of his age. Bro. Rickett embraced the third angel's message while in California about fifteen years ago, under the labors of Eld. Loughborough. About four years ago he united with the Humboldt church, and remained a faithful member until his death. He spent the greater part of his time the last two years in canvassing; but he rests from his labors and his works do follow him. The church greatly mourn his loss, but are comforted by the thought that while he is sleeping in the dust, the seed that he has sown will be springing up and bearing fruit for the Master, and that in the morn of the resurrection he will be crowned with immortal glory. D. H. MAXSON.

GROVER.—Died at Birmingham, Ohio, Dec. 3, 1883, Emily, wife of Wm. Grover, aged forty-six years eight months, and twenty-seven days. Sr. Grover embraced the present truth last summer at our tent-meeting. There being no church organized, she was not a member of our denomination, but held firmly to the blessed hope to the last. She was a sufferer from cancer, which caused her death. Before she died she earnestly requested that the writer should preach the funeral sermon, selecting for the text John 14:1-3. The funeral services were held in the M. E. church and were largely attended by friends. She leaves a husband and two children to mourn her loss. We laid her to rest, hoping to meet her when the Lifegiver appears. G. G. RUPERT.

## Appointments.

"And he said unto them, Go ye into all the world, and preach the gospel to every creature"—Mark 16: 15.

DIST. No. 6, Cabot, Vt., Jan. 5, 1884.

I. E. KIMBALL.

GENERAL meeting for Colorado at Denver, Jan. 18-21.  
COL. CONF. COMMITTEE.

STATE CENTER, Iowa, Jan. 3-7, 1884. Fonda, Jan. 10-14. More next week.

E. W. FARNSWORTH.  
H. NICOLA.

THE quarterly meeting of the Jackson church will be held at Tompkins the first Sabbath in January, 1884.

E. P. GILES.

THE quarterly meeting of Dist. No. 1, Iowa, will be held at Waukon, Jan. 12, 13, 1884.

F. H. CHAPMAN, *Director*.

THE quarterly meeting for the churches of Carlton, Hastings, and Maple Grove will be held at the Bailey school-house, near Bro. J. H. Meads in Maple Grove, the first Sabbath and Sunday in January, 1884. A cordial invitation is given to those not of our faith.

L. G. MOORE.

HUMBIRD, Wis., Jan. 12, 13.  
Eau Claire, " 15, 16.  
Knapp, " 19, 20.

G. C. TENNEY.

THE Lord permitting, I will meet with the church at Hickory Corners next Sabbath, Jan. 5, and speak and lecture at East Ross school-house on first-day, the 6th, at 2 and 7 P. M.

H. VEYSEY.

THE Michigan State T. and M. quarterly meeting will be held at Potterville, commencing Friday evening, Jan. 11, at 7 P. M. Meetings will continue till the following Tuesday.

J. FARGO.  
W. C. SISLEY.

GENERAL meeting for Missouri will be held at Winstonville, Daviess Co., beginning Jan. 17, and continuing five days. This meeting is appointed for the especial benefit of the brethren in Northern Missouri. It is hoped that every church and company will be represented.

DAN. T. JONES, }  
RUFUS LOWE, } *Ex. Com.*  
N. W. ALLEE, }

QUARTERLY meeting of the Fremont church at Fremont, Wis., Jan. 12, 13, 1884. Eld. P. H. Cady is expected. We would be pleased to have a report from each member, either by person or letter.

JAMES HILTON.

THE meeting of Dist. No. 2, Ind., will be held at Walkerton, St. Jo Co., Jan. 11, 12. We earnestly desire the labors of a minister at that time.

WM. R. CARPENTER, *Director*.

THE State quarterly meeting for Dakota will be held at Swan Lake, Jan. 26-29. The meeting will be one of much interest, and we expect a large attendance. We hope the ministers, colporters, and canvassers will all be present. The meeting will continue four days.

O. A. OLSEN, *Pres.*

NOTHING preventing, I will meet with the friends at Minneapolis, Minn., Jan. 12, 13; Golden Gate, Minn., Jan. 19, 20. Meetings to commence on sixth day at 7 P. M.

O. A. OLSEN.

THE quarterly meeting of Dist. No. 4, will be held at Monterey, Mich., Jan. 19, 20. Those coming to the meeting are requested to bring bedding with them.

ROBERT REID, *Director*.

QUARTERLY meeting for the Ceresco church, will be held at their new church Jan. 5, 1884. Eld. U. Smith is expected. We solicit a general attendance.

H. HILLIARD.

THE quarterly meeting of Dist. No. 2, Kansas, will be held at the residence of Bro. H. H. Elder, Sabbath and first-day, Jan. 12, 13, 1884. Now, brethren, come out to this meeting, and let us see what can be done in the name of the Lord.

C. W. FLAIZ, *Director*.

### MEETINGS IN N. Y.

Bro. Loughborough's meetings in New York will continue as follows:

Roosevelt, commencing at 9 A. M., Jan. 8. Lancaster, Jan. 11-20. We hope to see a large gathering at each of these meetings.

M. H. BROWN.

QUARTERLY meeting for Dist. No. 3, N. Y., will be held at Williamstown, Jan. 12, 13. Be sure to have all tract society reports ready.

M. H. BROWN.

THE quarterly meeting of Dist. No. 1, N. Y., is to be held with the Lancaster church in January, 1884, in connection with the meetings held by Eld. Loughborough. As this is the last meeting Bro. L. will hold in this Conference before going to the Pacific Coast, we hope to see a general gathering.

R. F. COTTRELL.

## Publishers' Department.

"Not slothful in business."—Rom. 12: 11.

### A SPLENDID OFFER.

THE publishers of the REVIEW AND HERALD are determined to do their utmost to increase the circulation of this valuable paper. It ought to be doubled within a few months. The reader will notice two leading articles upon this subject in the present issue. Let these be carefully read and pondered.

To encourage our friends everywhere to work for it, we offer to those who will obtain subscribers the very liberal inducements which are stated below. By this means we hope to obtain many new subscribers, and also to enable our friends to secure excellent books for their own use, in a very easy manner. The books offered are all excellent. Not one of them is worthless or indifferent. They have been selected with great care, and contain most interesting and instructive matter.

Here is a rare chance to do good and get good. We know that every one who reads the REVIEW for a year will be greatly benefited thereby. Many of our people are not receiving it who greatly need it. They are in great danger. It might save them from eternal ruin. The paper needs their patronage; they need the paper. You are conferring a great benefit upon every one you get to subscribe for it.

By getting subscribers, you may obtain quite a library of excellent books, at no pecuniary cost but the postage. We have presented this large list of books so that all who wish to work for the REVIEW, can find something in it which will be desirable to them, and so that they may secure quite a number of different books. All have a chance to take hold in this good work. Our ministers have excellent opportunities to add to their libraries. Here is a splendid chance to get some excellent works. Some may want Webster's Unabridged Dictionary, but feel hardly able to buy it. They can secure it by obtaining twenty subscribers. Could not any of our ministers do that? They would be doing much good besides. We hope this offer will induce a large number of our people to go to work at once. It holds good till May 1. Some additions will probably be made to this list.

It should be specially noticed that these offers are for genuine new subscribers. Those who have read the REVIEW know its value, and know they receive in the paper itself more than the worth of their money. But the publishers are determined to largely increase their list the present year, and offer these inducements to get our people to work for it in earnest. In order to obtain these prizes, every subscription must be at the regular price, \$2.00 per annum, and the postage on the prizes must be added. Special inducements will be given to the Tract Societies. Circulars will be sent to all the presidents and secretaries immediately.

PUBLISHERS.

### LIST OF PRIZES.

For One New Subscriber, your choice of the following books:—

Book	Post.	Price.
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Revised New Testament,	10c	.75

For Two New Subscribers, either

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D'Aubigne's History of the Reformation,	20c	1.50
Giant Cities of Bashan,	10c	1.25
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Story of the Bible,	14c	1.00
Palestine for the Young,	12c	1.00
Schönberg-Cotta Family,	11c	1.00
History of the Waldenses,	5c	.90

For Three New Subscribers, either

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Cruen's Complete Concordance,	24c	1.75
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" " " 562, Ruby, 15c 4.50  
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BATTLE CREEK, MICH.

### BUSINESS NOTES.

WANTED.—A Sabbath-keeper to work on a farm by the month or year. Address C. T. Dixon, Newton, Harvey Co., Kansas.

The post-office address of Eld. M. H. Brown will be Rome, N. Y. till further notice.

My post-office address is Iasburgh, Vt. To s. n. treasurers in the State remitting money to me by money-orders, I would say, The post-office at Iasburgh is now a money-order office.

A. S. HUTCHINS, *State Treasurer*.

FOR SALE.—That we may comply with the advice of the late General Conference, we offer for sale our home of 100 acres, 69 under plow. Young apple, cherry, plum, and butternut orchards, just beginning to bear. Location fine, joining the corporation of the thriving town of Alma. The advantage of market, railroads, school, etc., unsurpassed. New buildings, one mile from a good S. D. A. church. For particulars, address me at Alma, Mich. A. O. BURRILL.

### RECEIPTS.

Books Sent by Freight.—Marcus Adams, Delia Hitch, Neb. T & M Society 2, A H Beaumont, J E Swift, E B Whitney, John Richards, G W Hoskins, A O Tait 2.

Books Sent by Express.—Mrs M P Griffin, W Wakeham, Newton S Tenney, C J Holus, Sarah C Johnson, Geo W Anglobarger, Robert Eager, P C Shockey, J W S Miller, A C O Riley, John Adams, Peter Christianson, Seth Smith, G W Hoskins, A G Daniels, Neb T & M Society 2, E E Olive, Irwin Edgerton, Miss Rosa Rupp, R D Hottle, Moses Randall, Geo E Faucher, P A Holly, Mrs R Robins, D H Oberholzer, D K Nicola, Geo O Wellman, W A Young, Geo H Randall, W E Samner, Daniel Nettleton, L A Logan, A O Tait, Eldorado Martin, E W Farnsworth, Mrs L C Tolhurst, Mrs B H Colver, Allie Boardman, S N Curtis, J O Johnson, L S Campbell, Mrs Rotta Weatherbee, J F Bahler.

Cash Rec'd on Account.—Ky T & M Society per S Osborn \$35.94, Geo E Fifield 3.68, Wm C Hansen 10.00, W J Huit 1.00, J A Hardy 6.00, Ill T & M Society per L S Campbell 45.00, Wis S S Ass'n per Nellie Taylor 8.40, James Sawyer 10.00, Col T & M Society per J W Horner 25.00, Sarah C Johnson 12.00, R B Delap 2.39, Ill T & M Society per M J Myers 50c, F Howe 3.00, W S Nelson 35.08, John Richards 40.20, Geo E Faucher 22.50, F S Porter 10.00, Wis Conf, Elizabeth Wright, Ithe 3.45, Wis Conf, Mrs Lake 30c, Iowa T & M Society, Amanda Wooster 1.00, Peter Christianson 4.77, L P Anderson 5.00, Minn Conf per D W Reed 104.24, Zalmon Nicola 10.00, J F Bahler 27.23, L G Smith 57.25.

Shares in S. D. A. P. Association.—J W Horner \$25.00, Fanny Glascock 10.00, Albert G Hitchcock 10.00.

Mich. Conf. Fund.—Sand Lake per S H Field \$10.55, Jackson per D R Palmer 34.75, Hartwick per Mrs Sarah Johnson 4.00, Bushnell per W Frost 40.00, Vergennes per Mrs Evans 31c, Bushnell per J Fargo 5.17, E Lake 1.50, Orleans, L B Kneeland 11.00, Pine River per Ida M Moore 4.00, Wright per C Buck 53.50, Mrs M Slayton 3.00, Priscilla Markillie 1.25.

Mich. T. & M. Society.—Dist No 1 \$8.75, D A Owen 10.20, A S Haynes 6.30, G A Crownheart 3.60, Dist 5, J S Wicks 20.90, Addie Cooper 1.80, B C V M Society 16.98, P M Buchanan 3.15, Betsey Shaw 10.50, Enoch Wilkinson 6.30, T S Parmelee 12.00, A Kunz 1.47, Dist No 8, Eva Belknap 2.00, G A Crownheart 10.50, Mrs Libbie Lewis 10.00, A D Beers 7.97, Addie Cooper 7.20, B C V M Society 2.77, General Agent 75c, Geo Ellis 14.40, B C V M Society 4.50, D A Owen 18.05, M B Miller 5.00, M A Stiles 3.15, Martha Roberts 26.66, General Agent 24.05, F M Bragg 3.00, Enoch Wilkinson 1.50, R B Owen 40.00, Geo. Ellis 5.50, Dist 3 per M White 57.57, Sarah Swan 18.75.

Mich. T. & M. Reserve Fund.—C Buck \$50.00, L O Moore 10.00.

S. D. A. E. Society.—Samuel Osborne \$5.00, Mrs B Tindall 4.65, Minn Conf per D W Reed 50.00.

Inter. T. and M. Society.—E J Gregory \$10.00, Elizabeth Duff 10.00, S W Sedore 5.00, L O Moore 5.00, Maria Crawford 4.00, M A Edwards 10.00.

European Mission.—S W Sedore \$5.00, F H Sisley 5.00, Maria Crawford 2.00, H H Stone 5.00, Mrs H N Loughhead 5.00, Lizzie Farber 1.00, I D Cramer 2.00, Fanny Glascock 20.00.

English Mission.—Jessie Palmer 10c, S W Sedore \$5.00, L O Moore 5.00, F H Sisley 5.00, Maria Crawford 2.00, H H Stone 5.00, Elizabeth Wright 1.00, Fanny Glascock 10.00, Joseph Sutherland 37.50.

Scandinavian Mission.—John Frank \$15.00, Mrs Dahl 4.00, Jessie Palmer 15c, S W Sedore 5.00, F H Sisley 5.00, M Crawford 2.00, Lars Johnson 2.55, Mrs H N Loughhead 5.00.

Chicago Mission.—Mrs H N Loughhead \$5.00.

Mich. Camp-meeting Fund.—Leander Graves \$20.58.

College Boarding House.—Fanny Glascock \$10.00.

B. C. V. M. Society.—F H Sisley \$41.23, F H Sisley 70.89.

# The Review and Herald.

BATTLE CREEK, MICH., JAN. 1, 1884.

## CONTENTS OF THIS NUMBER.

[All articles, except in the departments of Choice Selections and The Home, which contain no signature or other credit, will be understood as coming from the Editor. All signatures to articles written for the REVIEW will be printed in SMALL CAPITALS; to selections, in italics.]

### Poetry.

A Psalm for New Year's Eve, <i>Dinah Maria Mulock</i> ,.....	1
Bitter-Sweet, Mrs. L. D. A. <i>STUTTLE</i> ,.....	2
Thanksgiving Hymn, <i>Annie R. Stillman, in Christian at Work</i> ,.....	3
Teach Me to Live, <i>Sel.</i> ,.....	4
The Wondrous Story, <i>Lucy D. Harrington</i> ,.....	7

### Our Contributors.

God's Estimate of Worldly Wisdom, Mrs. E. G. <i>WHITE</i> ,.....	1
Valuable Rabbinical Statements, Eld. D. T. <i>BOURDEAU</i> ,.....	2
The Second Advent of Christ, M. <i>WOOD</i> ,.....	2

### Anniversary Meetings.

The Health Reform Institute, W. H. <i>HALL, Sec.</i> ,.....	3
---	---

### Progress of the Cause.

Reports from Central European Mission—Kansas—Minnesota—Indiana—Switzerland—West Virginia—North Pacific Conference—Virginia—Meetings at Newfane, N. Y.—Dakota—Ohio—Kansas—Michigan—Maine—Meeting at Rome, N. Y.,...4, 5,	6
---	---

### The Home.

Sensible Advice, <i>Sel.</i> ,.....	7
Help from Sorrow, <i>Sel.</i> ,.....	7
Doing, <i>Sel.</i> ,.....	7

### Choice Selections.

Alone with God, <i>Sel.</i> ,.....	7
------------------------------------	---

### Editorial.

The Review, Volume Sixty-One—To What will It Lead?—Is Society Growing Better?—Through Others' Eyes,.....	8
An Appeal to Our People in Behalf of the REVIEW, Geo. I. <i>BUTLER, Pres. Gen. Conf.</i> ,.....	8
Religious Interests at the College, G. I. <i>B.</i> ,.....	10
A Desire for Others' Good, G. I. <i>B.</i> ,.....	10
Death of Sr. Anna M. Oyer, B. L. <i>WHITNEY</i> ,.....	10
The Chicago Times and the Sermon on Spiritual Gifts, W. H. <i>LITTLEJOHN</i> ,.....	10
College Items, W. H. <i>L.</i> ,.....	11
Our Schools, S. N. <i>HASKELL</i> ,.....	11
Recollections of the Past, J. N. <i>LOUGHBOROUGH</i> ,.....	12
Jottings by the Way, H. A. <i>ST. JOHN</i> ,.....	12
A Call for the Image, D. H. <i>LAMSON</i> ,.....	12

### Special Notices.

.....	13
-------	----

### News.

.....	13
-------	----

### Obituaries.

.....	14
-------	----

### Appointments.

.....	15
-------	----

### Editorial Notes.

.....	16
-------	----

The reader will be much interested in Bro. Loughborough's article, "Recollections of the Past," in another column. It is good to call to remembrance the former days. Further articles of this nature will appear in coming numbers.

We give this week another interesting article from Bro. Lamson on the Cleveland National Reform Association. Our readers will be favored with several more articles from his pen, on other phases of the subject there presented.

The most appropriate and wholesome advice with which to commence the new year, will be found in the article by Sr. White on the first page of this paper, entitled, "God's Estimate of Worldly Wisdom." In harmony with the words of Christ, "Seek ye first the kingdom of God," she says, "Every man, of whatever trade or profession, should make the cause of God his first interest." Will not those who have heretofore failed in this respect, find the new year a good time to begin to make amends for the past by putting this important admonition into practice!

## IMPROVEMENTS.

Our readers will readily note the changes which appear in our make-up this week, which we trust will give the paper an improved appearance in their eyes. We are aware that the use of a border around the pages will not be in accordance with the taste of some, though the number of such will not be large. To these, however, we would say that there are prudential reasons for its use, independent of any æsthetical considerations. With a cylinder press, such as the REVIEW is printed upon, the type on the edges of the pages is subject to a great amount of extra wear and tear, and in a comparatively short time becomes too much worn to be usable. But when a border is used, the brass rule takes the first impression and

the extra wear instead of the type. With such protection, the type will do good service two or three times as long as without it; and hence from an economical point of view, if from no other, the border becomes desirable. We use a more condensed type than formerly, so that the paper will contain as much matter as heretofore.

## FROM THE CALIFORNIA PARTY.

A SPECIAL to REVIEW AND HERALD, from W. C. White, dated Truckee, Cal., Dec. 23, reads: "Our party numbered forty-eight from Kansas City. Eight miles from Denver, at fast speed we ran through a large drove of cattle. Killed eleven head, and threw our hind car off track. No one hurt. Changed midnight to day coach. Were given free excursion to Salt Lake City. Visited Tabernacle and other places of interest. Weather cold and stormy. Our party all well."

## TRUTH FOR THE ROUMANIANS.

THE first number of the paper which is to bear the message to the ten million inhabitants of Roumania, has come to our table. Its title is "Adevarulu Present," or "The Present Truth." It uses English type, but is in the Romanian language, and is issued from Bâle, Switzerland, and Pitesci, Roumania. Sixteen pages, neatly printed on good paper. We hail its appearance as another addition to the agencies which are fast bearing the truth to every nation, kindred, tongue, and people.

## TO ALL WHOM IT MAY CONCERN.

MINISTERS or others having appointments for REVIEW, or other Office business, will please send it direct to the Office, and not put it in their private letters to me. It is liable to be overlooked, and it makes me extra trouble. GEO. I. BUTLER.

## MEETING AT BUSHNELL, MICH.

It was my privilege to attend the meeting at this place Dec. 21, 22, and 23, in company with Eld. Fargo and Bro. W. C. Sisley. Several of the ministers of Michigan were present, as well as the district director. The weather was quite cold and stormy, and several did not know what ministers were to be present, owing to not receiving the REVIEW in season. Otherwise the attendance would have been better.

I had never met with the brethren at this place before. We had a good meeting. The spiritual interest rapidly rose from the beginning to the close. We dwelt upon the Lord's soon coming and the work of preparation necessary in order to be in readiness for it, set before the brethren the wants of the cause in the near future, and encouraged the people to go to work. We had an interesting Bible-reading Saturday night, conducted by Bro. Sisley.

We trust several will take hold of the canvassing work soon, and that others will arrange their business so they can labor wholly for the Lord. Quite a number spoke Sunday afternoon of their determination to work for the Lord. One hundred or more copies of the *Sabbath Sentinel* were subscribed for by those present, and nearly all present who had not done so before, subscribed for *Good Health*. Personally, we enjoyed the meeting greatly, and felt very free in talking to the people of the glorious work in which we are engaged. Though this was a comparatively small meeting, and local in character, yet we feel it was a blessing to the cause, and will result in good hereafter. G. I. B.

## BIBLE-READING GAZETTE.

BEFORE this paper reaches its subscribers, the first number of the *Bible-Reading Gazette* will be issued, but to whom shall we send it? The action

of the Conference in reference to membership was as follows:—

"2. The conditions of membership shall be the payment of one dollar a year, and the furnishing of one or more original readings a month to the committee. Those complying with these conditions shall receive from the committee a printed sheet monthly, containing one or more lessons for each week. 3. Those who do not choose to become members on the foregoing conditions may secure the printed lessons by becoming subscribers at \$5 a year."

No one has yet subscribed at the last-named figure. Sixty-nine have sent in the dollar but no reading, and some fifteen have sent in a reading, but not all of these have furnished the dollar. Therefore, as yet there are not fifteen who, on the terms offered, are entitled to the *Gazette*. We have been somewhat perplexed as to how to carry out the conditions prescribed by the Conference; and this, with a press of other duties, has conspired to delay the appearance of this journal. We should be pleased to receive suggestions from leading brethren interested in this enterprise.

BIBLE READING BUREAU.

## THE SABBATH SENTINEL.

AT the late meeting at Rome, N. Y., attention was called to *The Sabbath Sentinel*, and the brethren expressed the belief that the time has fully come when such a paper should be issued. The Society voted to take 2,000 copies, and send them out from their depository. Brethren at the meeting became responsible for nearly 500 copies to be used for this purpose. The N. England Tract Society has also subscribed for 2,000 copies, California the same number; and during the next four weeks not less than 50,000 copies should be taken in this country.

The conflict on the Sunday question is inevitable. We are asleep as to what is coming upon us; and God makes us responsible for sounding the alarm, so that all may see the true bearing of uniting church and State, which will bring about a religious persecution. Every State in the Union is agitating this question, and shall we who for nearly forty years have believed in the prophecy which foretold that these events were to take place now quietly fold our hands and let the liberty of conscience be taken from us without warning our fellow-men of what is coming? If so, may Heaven pity us. But it is argued that because prophecy says it will come we have nothing to do to cause a delay of the storm. This mode of reasoning is superficial, and shows that we have not duly considered the case.

There are thousands of people who now favor the Sunday movement who are as sincere in their belief that it would be a good thing to have a law enforcing the observance of the first day of the week, as are any who conscientiously observe the seventh day. They think if the liquor traffic can be stopped on Sunday and infidelity can be checked, it would be a good thing; and the enforcement of the Sunday law they look upon as a means of accomplishing this. They do not consider that there are from thirty to fifty thousand American citizens who conscientiously observe the seventh day, and that these Christians would be oppressed were such a law passed. Let the fact be known, and an interest to know what the Bible teaches upon the subject will be awakened in thousands of minds. May the Lord help us to do our duty in properly setting the light before the people, that the honest in heart may receive the truth and be saved in the kingdom of God.

S. N. HASKELL.

## NEBRASKA STATE MEETING AGAIN.

LET all who can, bring plenty of bedding and provisions to the meeting, to be held at Fremont, Jan. 9 to 19, 1884. Those holding half-fare permits for *this year*, can use them in coming to the meeting. Eld. Cook of Kansas, and Sr. Nellie Sisley Starr, assistant secretary of the International T. and M. Society, are expected to be present to assist in this meeting. A. J. CUDNEY.